The Catholic Guardian.

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THE GUARDIAN,

A Weekly Newspaper

AND REVIEW.

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THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments — the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORATED according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60.	68 00
Guitar, per month, $5 00	52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,

jan1-tf Santa Barbara, Cal

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawng, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,

Superior

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,)	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance,

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

CONVENT

OF THE

Immaculate Heart of Mary,

Gilroy.

FOR THE EDUCATION OF YOUNG LADIES

CONDUCTED BY THE SISTERS OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

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Entrance Fee, to be paid but once	10
Tuition on Piano, per annum	60
French, per annum	25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

Primary, per month	$2.00
Elementary and Senior, per month	3.00
Tuition on Piano, per month	6.00
French, per month	2.50

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,

Superior.

N. B.—The above Establishment is, also, the Novitiate of the Order. aug24-tf

NOTRE DAME ACADEMY,

Mission Dolores, San Francisco.

This Academy is a Branch of the College of Notre Dame in San Jose.

THE course of instruction, which embraces the Primary as well as the Elementary and higher departments of education, comprises all the branches, both useful and ornamental, taught in the best academies for young ladies.

The second term of the Seventh Annual Session commences

Monday, January 20th, 18 .

TERMS:

Boarding pupils per session, payable quarterly in advance	$240.00
Select day pupils, primary classes,	20.000
Junior Classes,	30.00
Higher Classes,	50.00
Parochial Classes, throughout,	10,00

ST. JOSEPH'S ACADEMY

FOR YOUNG LADIES,

Yreka, Siskiyou Co., California.

THIS Academy for young ladies, under the direction of the Sisters of Mercy, is situated in the healthy and pleasant city of Yreka. The buildings are commodious, the pleasure-grounds extensive and every advantage is afforded for the acquisition of useful and ornamental knowledge.

The Academy being conducted by the Sisters of Mercy, sufficient assurance is given for the peculiar attention bestowed on the moral training, health and comfort of the pupils,

The course of instruction combines all the useful branches of a solid English Education, viz: Reading, Writing, Algebra, Book-Keeping, History, Geography, Grammar, Rhetoric, Composition, Astronomy, use of Globes, Botany, Natural Philosophy, Familiar Science, French, Vocal and Instrumental Music, Drawing and Painting, Plain and Ornamental Needle Work, Wax Flowers, etc.

Pupils of all persuasions will be equally received, and all interference with their religious opinions carefully avoided; good order, however require that all should comply with the general regulations of the Institution.

The Scholastic Year is divided into four terms of eleven weeks each. Pupils can enter the Institution at any time. They will be charged from the date of their entrance.

TERMS PER QUARTER:

(Payable in advance.)

Board and Tuition,	$43.75
Instrumental Music, (with use of Piano)	15.00
Vocal Music,	7.50
Painting and Drawing, each,	5.00
Wax Work,	2.50

Each pupil must be furnished with a knife and fork, a table-spoon, a tea-spoon, a goblet, table-napkins, towels, three pairs of sheets, three pillow-cases, a pair of blankets and a mattress.

For uniform dress, inquiry is to be made at the Institution.

TERMS FOR DAY SCHOLARS, PER QUARTER:

(Payable in advance.)

Senior Class,	$10.00
Junior Class,	8.00
Primary Class,	6.00

Letters of inquiry, etc., are to be addressed to the

MOTHER SUPERIOR,

Apr12-tf St. Joseph's Academy, Yreka, Cal.

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FOR A BIG

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POPLINS,
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FLANNELS,

ROBES DE CHAMBRE.

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5 pieces heavy gros black Silk, $1.50; well worth $2 25.
Rich plain colored Silks, $1.75 per yard; reduced from $2.50.
20 pieces French striped Silks, reduced to half-price.
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, $1.50 per yard; usual price, $2.25.
6 cases new Japanese Silks, 50, 60, 75 and 87½ cents per yard.
120 pieces Japanese Poplins, 37½ cents per yard: reduced from 50 cents.
5 cases extra heavy Mohair Poplins, 25 cents per yard actual value 50 cents.
200 pieces black and colored Satin de Chine, 60 cents per yard; worth $1.
Black and colored French Merinos, 62½ cents per yard; reduced from $1.
2 cases Scotch Plaids, 25 cents per yard; beautiful colors.
200 Broche Shawls from $8 upward.
500 very handsome striped Shawls from $2.50 upward

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At greatly reduced prices. Also Marseilles Spreads; Table linens, Napkins, Sheetings, Canton flannels and all makes of muslins at reduced prices. A fine line of Ladies' Gotton and Merino Underwear — very cheap; Men's Merino and Woolen Underwear — very cheap; Boy's Merino Underwear, very cheap; Misses' Merino Underwear, very cheap; Ladies' Misses' and Children's Cotton and Woolen Hosiery, very cheap; Ladies' Corsets from 25 cents upward; Ladies' soiled Kid Gloves, very cheap; Jouvin's colored and black Kid Gloves $1.50 a pair.

J. J. O'BRIEN & CO.,

606 **Market Street,**

One Door from Montgomery.

nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. III. SAN FRANCISCO, APRIL 19, 1873. No. 6.

EDITORIAL NOTES.

IT appears that alms brokerage is becoming a regularly recognized and licensed business among Protestants. At a late meeting of the American Tract Society, held in Washington City, and presided over by Vice President WILSON, he who was once so prominent in Know-Nothing and Catholic Proscription matters, it was reported that there had been received in the Treasury of the Society, during the year, from donations, legacies, and other sources, the handsome sum of $126,833.64. Indeed, this was a handsome sum, and we stopped short and began a pleasing meditation upon how much good was effected with this money. Families destitute, sick and despairing, were visited; the burthen of life, which had been sore enough before, made lighter. The poor youth of both sexes which were growing up in our cities, without secular or religious education, were being dragged from out their moral degradation, and put in the way to become good and useful members of society; all this and more had been done, and we no longer bemoaned

"Oh for the rarity,
Of Christian charity."

But hold! We had only heard one-half the report, and as we read further and discovered that out of the sum named above, the handsome sum of $55,988.88 had been expended for the salaries and traveling expenses of missionary colporteurs, $7,000 for appropriation for printing at Foreign Missions, and other minor expenses which consumed the lion's share of the collections, we were not only dissatisfied with the showing, but positively disgusted.

It seems that there is nothing into which the spirit of Puritanism enters, unless it be well paid therefor. "Oh, yes! We will go forth and evangelize, distribute our tracts, bundles at a time, if need be; do any thing in the cause of Christianity, but you know we must have our little commissions." The little commissions, it will be seen, from the last annual report, amount to something over 80 per cent of the total collections. This is what we see expressed in every action of the Puritanical tract distributers. While they are only too willing to labor in the vineyard of the LORD, they have not the moral courage to desist from eating of the fruit and drinking of the vintage that is designed for others more deserving than themselves. Mark the contrast between these greedy vampires on the poor, and those who really have the cause of the poor and afflicted at heart. When was it ever known that the Catholic clergy in any instance collected alms to such an amount as we have shown was collected by the society of colporteurs, and had the audacity to appropriate the moneys to themselves? When was it ever known that a Priest brought in his bill for services rendered in visiting and comforting the sick and afflicted? With a firm confidence in the promises of a just GOD, something which our modern colporteur is inclined to doubt, the Priest is willing to await his reward in Heaven. We may, perhaps, find excuse for our Puritanical tract distributer, in the fact that possibly he knows of causes which will prevent him going to that place for recompense. No doubt he does.

THE Methodists, those glorious old shriekers and shouters, it appears, are coming in for their share of the public contempt. The same spirit of gain and grasp which is daily becoming more bold and brazen in the proceedings of Protestant assemblages, has broken out in the New York Conference, and the members thereof, blushing at their own shame, passed a resolution providing that the proceedings of the meeting should be kept secret. The New York *Sun* (Protestant) does not hesitate to read them the following homily: "In accordance with an almost unanimous vote at their last meeting, the weekly session of the Methodist preachers of the New York Conference will this morning ask the reporters not to let the public know what they say. The reasons assigned by the preachers for this unseemly proceeding are, that they can not speak well and wisely, or with due soundness of doctrine, in the off-hand conversations, and that their brethren throughout the country are ashamed to see their remarks published. What trivial excuses for men engaged in the work of saving immortal souls! But the truth is, these men are not engaged in the work of saving immortal souls. They may go through the motions as they have learned them by rote, but the love of GOD is not in their hearts, nor the fire of GOD upon their tongues. They are seeking profit and honor to feed fat their own infernal self-conceit. They are greedy for gain. They lust after the rich and juicy things of this world. They hunger and thirst, not for righteousness, but for the vanities of earthly life, for greetings in the market-places, for good dinners, and for more money. Would a man whose lips were touched as by a living coal from off the Altar of GOD, shrink from the publicity of the press? Would he not long and pray that all the newspapers might copy and diffuse the words of salvation, so that all men, far and near, might be awakened to their lost estate, and learn the message of the Lord? With his heart all glowing and his soul yearning that sinners might escape the wrath to come, would he stop to consider whether he made a fine appearance before the fashionable world, or whether his sentences were all smooth and grammatical? No, never. All that he would think of, or care for, or allow to enter his mind, would be the glory of GOD in the redemption of man, and he would say with that earnest old disciple, Father TAYLOR, 'Brethren, I see that I have lost my nominative; but, bless GOD, I feel that I am on my way to glory!' The Methodist Church once had such preachers, but where are they now? Are they in the New York Conference? Were those among the number who voted last Monday to keep the people ignorant of their utterances? Let all such remember these sacred sayings: 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in GOD.' But it is not slipshod rhetoric nor bad grammar that the people complain of in these preachers. They meet professedly to inquire how decaying religion may be revived and the sleepy Church made alive again; and they only prove that they themselves have little religion, and that their life is not much better than death and putrefaction. There is no earnestness, no gospel zeal in them; and that is what brings the blush to the cheek of true Methodists, and makes them hang their heads for shame. It is vain for the preachers of the New York Conference to think of escaping their responsibility by voting that there shall be no report of their meetings. If what they say is fit to be heard, then it is fit to be reported. If it is not fit to be reported, then it is not fit to be spoken. Let them, first of all, get religion and talk religion, and then their only desire will be that all the newspapers shall spread the glad tidings throughout the land.

The California Women's Suffrage Convention held its meetings in this city during the week ending Saturday last. There were delegates from all parts of the State, and some that had come fresh from the atmosphere tainted by the presence of WOODHULL and the other admirers of STEPHEN PEARL ANDREWS and his infamous doctrines. In the earlier sessions these women talked of the thing suffrage, which they do not understand, and not until hoarse with their vehemence could they be made to desist. A crowd of idlers, who had nothing better to do, occupied seats within the hall, and encouraged these silly females to persevere in their efforts to render themselves as ridiculous as possible. Toward the end of the Convention, however, the mask was thrown off, and these unsexed women stepped forth with brazen, shameless fronts, and enrolled themselves under the banner of Free Love. It is true, there were those among them who had gone into the senseless cause innocently believing that the ballot was the great *desideratum* of those who were at the head of the movement. These few were women who, perhaps, had experienced man's inhumanity; helpmeets of worthless fellows, who were willing to squander the little all which should go to support the family, so long as their pleasures were not to be curtailed. For these we have all pity, and while we do not favor the granting of the ballot to women, we consider that laws should be enacted which shall protect the wife's share of the common store. The result of the Convention was as might have been expected. The champions of the doctrines of Free Love, disgusted the right-thinking people who were present, and the infamous cause which they advocated was unable to stand by itself. The ballot was forgotten in the disgraceful scene which ensued, and decent yet misguided women gathered their skirts about them and fled from the disreputable company. It may be of interest to know that among these people who talked and wrangled the week away, there was not one Catholic lady, and in all the Conventions which have been held throughout the country, it has been especially noticeable that good Catholic women have taken no part. They know too well the duty which is theirs; they understand that the honor of being mothers of the nation is great enough without coveting the spoils which the most disgraceful of all contests, political fights, bring with them. The Church is explicit in this; and they believe that when they have performed their duty to their family, and attended to the cares of their household, but little time is left to mix and mingle in the affairs that require the force and firmness, and, perhaps too often, the villainy which we do not look for in the weaker sex. We do not know that the Suffragists will meet again in this city in Convention, but until the remembrance of their last disgraceful fiasco has died away in the minds of the people, they can hope for but little favor in any quarter.

WE have just received from the publishing house of MURPHY & Co., of Baltimore, two little volumes, which should be found on the shelves of every Catholic library. The first, entitled "*God our Father*," is especially suited to the generation of young Catholics which is now growing up. It is written in an easy and graceful style, with sufficient descriptive detail to keep the interest alive, even in those parts treating of subjects which, from the fact that they belong more especially to the pulpit, are not always so interesting as they should be to youth. "*God our Father*," is from the pen of the author of "*Heaven and Happiness*." The writer is now universally regarded as one of the most facile and interesting, as well as the most eloquent and learned among modern Catholic authors; and the eagerness and delight with which his former volumes were received by readers of all classes, is a sufficient warrant for the confidence we feel, that "*God our Father*" will be welcomed with equal favor and read with equal pleasure and profit. It is intended as a companion volume to its predecessor, and is uniform with it in every respect. The other work is entitled "*Sister Eugenie*," being the life and letters of a Sister of Charity. On every page it breathes an odor of that heavenly virtue which the good women of the order strive ever to keep before them, the profound respect, we might almost say, the religious veneration with which persons of every creed, in all the stations of life, have learned to regard "the Sisters of Charity," and the interest which attaches to every thing that tends to make known their labors of love, are more than sufficient motives to purchase this new book. The reader will find here, in artless style, in unaffected simplicity of manner, but full of unction and of deep interest, the story of one of those sublime lives—which angels might envy and men adore—a life at once deeply hidden in GOD and zealously active for good of souls; a life which seems to come reluctantly to the gaze of the public, but which is rendered all the more attractive and edifying for its modesty and humility. These charming little volumes may be had of MICHAEL FLOOD, Catholic Bookseller on Market Street, near Third.

OUR contemporary, *The Catholice Union*, of Buffalo, in a very complimentary article on ourselves, takes occasion to say: THE GUARDIAN, though a late accession to the Catholic Press, has gone up to the very front rank of Church journalism. We hope it will go on 'prospering and to prosper;' as it undoubtedly will, if the Catholics of the Pacific Coast have the proper spirit and determination to support a first-class journal devoted, heart and soul, to the defence of their best and dearest interests." We are not, as a general thing, inclined to repeat the many good things which are said of us, but the words just quoted are so pertinent, and we believe just, that none assuredly will cast at us the reproach of indelicacy. We do intend to make THE GUARDIAN as good a

paper as is published in America, provided those most interested in the advancement and propagation of the faith will give us their support. None will deny the need of an upright and determined organ in the fight which is being waged between Catholicity and infidelity. Libels and slanders that are hurtled about in the air are to be refuted, dogmas to be explained, and the public morality to be guarded; all this will be the mission of the press, and this will THE GUARDIAN accomplish, if Catholics will but do what their good sense will dictate in the matter. Be it remembered, however, THE GUARDIAN will not be published as the organ or advocate of any nationality. It will be published in the interests of all Catholics. From the Baltimore *Catholic Mirror* we also receive a handsome notice, containing no little encouragement. That paper says of us: "Of all our religious exchanges, none is more welcome to our sanctum than THE GUARDIAN. Like its great trees, California seems determined to have its great Catholic paper, and one too unlike Dr. Johnson's imitator as described by Burke, that has the strength as well as the nodosities of the oak." We are continually receiving these compliments from our exchanges, and if we can succeed in inducing such opinions at home as are entertained of us abroad, we promise the Catholics of this coast a paper for which they may subscribe with a confidence that they will receive a return for their money.

BY the horrible butchery of the Peace Commissioners sent to make terms with the Modoc Indians, the Government authorities have been placed in a most disgraceful attitude; and one which must merit the contempt of our foreign neighbors. Months ago this little speck of war first made its appearance on the horizon. It is claimed that the Indians were abused by their agents, and that they took up arms to avenge themselves. Be this as it may, certain it is that the ghastly, bloody murders which were committed on Saturday last, were the result of official corruption. Here were a lot of Indians, numbering not even an hundred fighting men all told, encompassed by white men on every side, and within short marching distance from the different camps. It was easy, at any time, by a decisive movement, to have fallen upon them, and either have exterminated, or compelled them to return to their reservations. This, however, did not suit the policy of the Indian agents and contractors who found, in the disturbance, a chance to make money out of UNCLE SAM. There were good contracts to be had, and it was not difficult to induce the military leaders to tarry in their work. It is said that the little band of naked savages had already cost the Government at least five hundred thousand dollars. To put money in the purse of certain officials, the negotiations were allowed to drag until the Modocs began to look with as much contempt on the military commanders as the people who better understood the cause of the delay. The murder was committed, as we have related, and we now have dispatches from General GRANT ordering the extermination of the whole band of Indians. Why was not this order issued before? If this has been all that was required to put an end to this wretched Modoc War, why has it been for so long kept back? The murderers of General CANBY, Mr. MEACHAM and Rev. Dr. THOMAS are not the Modocs. Theirs were the hands that did the deed, but others will have to answer to the charge.

THE horizon for the working man is indeed black and forbidding, and we do not wonder that his brow is clouded, and his mutterings those which indicate a spirit troubled and sore. Day by day he sees the avenues of honest labor in which he gained a livelihood for himself and family, closed against him, and the more favored Coolie admitted in the places he once occupied. We do wonder, however, that he should content himself with useless repinings, when valuable time is being wasted and lost forever. We do wonder that the first artisans in the world, and the most intelligent of all men who earn their living by the work of their hands should be so slow to find means by which the rights and privileges that once were theirs should be regained. On Monday last, twelve hundred and sixty more Chinamen arrived in our harbor. It was discovered that the small-pox was prevailing among them, and this cargo of moral and physical leprosy is now anchored in our Bay, breathing out contagion on the air. We shall say nothing of the danger which is threatened to the public health by the arrival of this ship, filled with its seeds of the most horrible of diseases; but we must say a word in reference to the danger which is threatened to every man who is not a capitalist. We can not afford to shut our eyes to the painful fact that "cheap labor" is ruining our State and people. Even in the Eastern States, where the curse is only beginning to show itself, the workingmen have come together and agreed to patronize no man who will employ the Coolie. Some understanding of this kind should be arrived at among us. Some thing should be done before the preventatives that have been attributed to the Trades Unions in England are resorted to in this city. We predict that the beginning of this trouble is but brewing, and that the long suffering will some day take such means to protect themselves as shall cause no little commotion among the capitalists and those who believe that there are no rights of labor which they are bound to respect.

THE Commissioners of National Education in Ireland have lately completed their thirty-eighth annual report for 1871, which contains statistics of interest to many of our readers. It will be seen that the report has been greatly delayed, but we are told that the labor was one of much time and patience, and that it has been rendered the more accurate thereby. We think, however, that a similar undertaking could have been accomplished in this country in much less time. We learn from it that on the 31st December, 1870, there were 6,806 schools in operation, which had on their rolls for the year then endeded, 998,999 children, with an average daily attendance for the same period of 359,199. At the close of the year 1871, the number of schools in operation was 6,914. The total number of children on the rolls within the year was 1,021,700, and the average daily attendance of children for the year was 363,850. There was, therefore, an increase of 22,701 on the rolls, and of 4,651 in the average daily attendance. During the year 177 schools were placed on the operation list, but 65 schools were removed from the roll, and four schools were placed on the suspended list, leaving a net increase of 108 to the list of operation schools. Grants were made toward the erection of 104 national school-houses, which will contain 153 separate school-rooms. When these 104 buildings shall have been completed, they will afford accommodation to 13,735 children. Of the above 104 schoolhouses, the erection of 37, containing 50 school-rooms, was sanctioned during the year 1871. There were 42 vested schools opened during the year, toward the erection of which grants had been made. These are included in the 6,914 schools in operation on December 31st, 1871. The number of schools struck off the roll during the year 1871, was 65. The number of schools in the "suspended list" at the close of the year was 72, of which four were suspended during the year 1871. These suspended schools are, from time to time, reopened on the causes of their suspension being removed.

SOME time ago, Mr. BELLEW delivered a lecture in Steinway Hall, New York, in which he alluded in severe terms to Mr. FROUDE'S strictures on the Irish people. He quoted the following passage from the late work of Mr. FROUDE on "the English in Ireland:" "The incompleteness of character is conspicuous in all that they (the Irish) do and have done; in their history, in their practical habits, in their arts, and in their literature. Their lyrical melodies are exquisite, their epic poetry is ridiculous bombast. In the lives of their saints there is a wild if fantastic splendor; but they have no secular history, for as a nation they have done nothing which posterity will not be anxious to forget, and if they have never produced a tolerable drama it is is because their imagination can not outstrip reality." After mentioning RICHARD BRINSLEY SHERIDAN, GOLDSMITH, and other successful literary Irishmen, in refutation of the statement that the Irish "have never produced a tolerable drama," Mr. BELLEW concluded his remarks by saying that he felt called upon to fulfil a promise he made to an enormous audience in Dublin, wishing him "GOD speed" when he was coming over to America, that he would point out this misstatement and "vindicate Irish genius and literature on a matter which has created astonishment and shrieks of laughter throughout Ireland;" and he further expressed a hope that his words might be carried back to Ireland, "on the wings of the press," so that it may be known that he has done his duty and fulfilled his promise.

GARIBALDI, he who now takes every occasion to express his contempt for the holy Catholic Church, and to insult the Holy Father, was once of a far different frame of mind, as may be gathered from the translation of a letter addressed to the Papal Nuncio, at Montevideo, after the troubles of 1847: "We who write to you, honored Signor, are the self-same men who took up arms at Montevideo for a cause the justice of which you are pleased to recognize. During the five years' siege of that town, each one of us displayed frequent proofs of resignation and of courage. Thanks to Providence and to the old spirit which still animates us Italians, our legion had frequent opportunities for distinguishing itself, and, I may add, without boasting, surpassed all other corps for bravery. Thus, if men who are veterans in the field can be of any service to his Holiness, I need not add that we would devote ourselves with the deepest delight to him who has already done so much for our country and our Church; we should deem ourselves happy in being allowed to contribute, in our humble measure, to the work of deliverance begun by Pius IX, and we should not think our blood too dear a price to pay for the completion of such a task. If, honored Signor, you are of opinion that our offer would be acceptable to his Holiness, we beg of you to lay it at the foot of his throne." This letter, written on behalf of the Italian legion, is signed by GIUSEPPE GARIBALDI. How true it is that apostates are always most bitter in their hatred toward that from which they have apostatized.

WE learn from our Eastern exchanges that "there is a deficiency of $85,000 in the receipts of the Presbyterian Board of Foreign Missions, and the attention of the churches is called to the very embarrassing fact." In this connection we do not know that any more appropriate and quiet term could be used than "embarrassing fact." The word defalcation could not be used of course, for no one ever heard of a Presbyterian churchman being a defaulter; and if these moneys collected for the foreign missions were diverted from their uses, why it is natural to suppose that the Presbyterian gentlemen who had charge of the disbursements can explain the whole matter away in a very few minutes. Something of the kind was done some years ago, when the Bible House scandal was given to the world; no doubt the same thing can be done again. Nor could we call this little operation, by which these moneys have so mysteriously disappeared, robbery. That is a word which is only applied when persons in the lower walks of life forget the rights of *meum* and *tuum*, and appropriate to themselves that which they know belongs to some one else. All things considered, we are compelled to fall back upon "embarrassing fact." It is an expressive word, and will convey as much in this instance as if we used the harsher words to which we have above referred.

WE begin this week the publication of a serial entitled "A Wife's Story," which will probably run through four or five issues. It is from the pen of one of the most gifted and eloquent of Catholic writers, and must prove beneficial reading to every Catholic household into which it is introduced. It is a beautiful tale of a wife's ordeal which lasted for thirty years—an ordeal which could not have been sustained, had not the support of that religion which comforts the afflicted been ever present with the subject of the sketch. The heroine is the daughter of an English clergyman; but at an early age is convinced of the truth and purity of Catholic teaching, and becomes a convert. From this time forward date the many trials and tribulations which made her life one long period of suffering. By the influence of her parents she becomes the wife of a Scotch Episcopalian, and the union, be sure is neither peaceable nor happy. But we have already told too much, and anticipated that which the reader should learn from perusal. We feel confident that "A Wife's Story" will be received with favor by our subscribers.

A FEW Sundays since the Bishop of Manchester preached in the Parish church of Blackburn, England, and took occasion to denounce the scheme of secular education as being no better than that taught by the Greeks nineteen centuries ago. Education without religion was the darkness denounced by St. PAUL. It was like excluding the sun by shutters and curtains, and burning gas. He was sorry to see secular education advocated by the Methodists, the Baptists, and the non-Conformists generally, and that, too, at a time when the education question had overthrown a strong government. It had been the dream of his life that the Church of England should gather into her fold all other denominations, but he began to doubt the realization of his dream. Most of us will be inclined to agree to "doubt" with the Bishop.

"THE OWL," a magazine edited and published by the students at Santa Clara College, has just been received. There is a decided improvement noticeable in all its departments, and the poetry is much above the standard found in such periodicals. "Yusef," a metrical piece of twenty-four lines, is a pleasing bit of versification, and shows a decided talent in its author. The prose articles are all well worth reading, both for their excellent English, a rarity now-a-days, and the sensible thoughts embodied in them. The letter press is not as good as it might be, but take all in all, THE OWL for April is a good number, and creditable to contributers and publishers.

IN another part of THE GUARDIAN will be found an account of certain miraculous signs which have made their appearance on the hands, feet and body of a pious young Catholic lady of this city. We purposely refrain from making comments on this case, believing that those who are unwilling to recognize in the circumstances, any Divine visitation, will not be altered in their opinions by anything which we can write. Good Catholics, remembering the many cases related in church history of the appearance of the stigmata, will understand and believe. The signs have been seen and examined by many of our most prominent and influential citizens.

THE GUARDIAN.

PRO ECCLESIA DEI.

SAN FRANCISCO, APRIL 19, 1873.

OUR GIRLS.

WE took occasion last week to choose for the subject of one of our leading articles, "Our Boys." We intimated at the outset that it was one which we approached with no decided feelings of pleasure, and that we were willing to have done with it as soon as possible. It had been so universally conceded that the male portion of the rising generation were given over to evil courses, and that the remedy which should drag them from out their disgraceful condition was yet to be found, that we were not a little nervous when, at the end we proposed what we considered would work the result which all well-disposed people must earnestly desire. We now approach a subject with which we can deal with none of the feelings of repugnance that the former occasioned us. It is one of which we can speak with all candor and truth, nothing concealing; and yet it will remain bright and fair to look upon. Our Girls! Our Catholic girls! with their fame, which increases in glory as the world grows old! In every country we find them the type of all that is good, and pure, and innocent; and while the pomps and vanities of this life are tempting and leading astray the many unfortunate young women who have not the moral support of the true religion to protect them—the daughters of the Catholic Church are steadfast to their principles, and glorious in their example. While the giddy things which are growing up among our fashionable people, "coming out" into our society, as it is called, fret and fume amid the troubles which the adornments of their bodies entail, we find our girls going about the duties of life, calm, self-possessed, and fitting themselves for the performance of tasks which the coming years will bring with them. Mark the contrast which the Holy Week just ended has presented to the more than casual observer. Let us enter upon one of those families which pride themselves on belonging to the "High Church," whatever that may mean, and take a note of the surroundings. There is not much, be sure, to recommend to us the teachings of this same church of which they are so loud to proclaim themselves members. Immersed in the perusal of the latest French novel, we find the daughter of the house who is forced for appearance-sake to keep Lent. Mark the expression of that face, see the *ennui* which is pictured in it. Everything tells plainly of a spirit which is chafing under the restraint which the holiest of all seasons has placed upon her. An hundred times a day, as she thinks of the concerts, the balls, the opera, that the outside world enjoys, an expression of petulant impatience comes to her lips, that this dreary time is not yet at an end. And as the termination of the holy season draws to a close, though her relief be ever coming nearer, yet we fail to find that the smile breaks in upon her countenance, or that her temper be in better mood. Now come the preparations for the grand opening day, into which the Easter Sunday is converted by the congregation to which she belongs. Now arise the vexations which mantua-makers and milliners bring with them, and the giddy girl is well nigh distracted in the turmoil which ensues. It is well known that Easter Sunday is made the day by the High Church and other Protestant denominations for the display of the new suits which are to last to the beginning of the coming season. The aisle of the church is made the grand parade, and the devotions of that day are to dress, and not to Deity. The parson may preach himself hoarse with his eloquence, but if we would find out from those who made up the audience what he had said, our task would be hard indeed. We could inform ourselves from them what texture made the dress of Mrs. C., or Miss B., or what ribbons and laces adorned the head of widow F.; but further than this there is no knowledge to be had. No wonder, then, the shallow girl, anticipating the examination which amounts almost to an ordeal, frets and fumes, while her mother and the unfortunate seamstress are almost crazed with her petulance; and if an hundred times a day she declare that she will not attend on Easter Sunday, if she be compelled to be less finely adorned than some other female friend—has not the poor thing cause enough? And who then shall say that she has not kept Lent, has she not mortified her flesh, has she not put upon herself trials and tribulations until her spirit is sick and sore? Had this worship which she has given the world been given to the Divine Redeemer, what glorious recompense would have been hers!

Let us pass from the contemplation of this picture of High Church and devotion and enter into the quiet and peace of the Catholic household. As we contemplate the picture here presented, so different from that which we have just left, again we are compelled to give utterances of praise to our girls. The daughter of the house is either reading or going about the performance of household tasks. There is no gloom upon her brow, no sullenness in her demeanor, but she glides before us with all the ease and grace of a ministering angel. Filled with a desire to fit herself for the sacred sacrifice at which she is about to assist, the image of the coming glorious event radiates from her countenance, and all about her feel the cheering influence of her presence. We pick up the little volume which she has just been reading and the inspired words of THOMAS A. KEMPIS are before us. No wonder there is so little of the world and so much of Heaven about this worthy young woman. She has taken for her guide the Virgin who was chosen to become the mother of GOD, and the encouraging words of good and holy men keep her ever in the path which leads to humility and righteousness. Easter Sunday comes to her the blessed, happiest day of all the year. What cares she for what her neighbor wears upon that day? She knows that she herself approaches the Holy Sacrament with a robe which she has striven to keep unspotted, and that for her is enough.

This is a type of Catholic women who are growing up all through the land. These are the women who will become the mothers of great and good men. Protestantism may sneer at the education which our girls receive in convents, but with these examples of its purity and excellence coming forth into the world, and softening and humanizing all about them, it will not be long before the most obstinate opponents to convent-teaching will be forced to admit its superiority over all others. Indeed, as it is, we can not visit any of these worthy institutions presided over by holy women, without finding this acknowledgment growing plainer day by day. We will find that on an average one-half of the scholars are Protestants, or the children of Protestant parents. We ask "why is it that you send your children to an institution where so much is threatened to their religion?" The answer is ever the same: "In Protestant institutions we found that there was no care taken of the moral character of our children, and if their ruination were to be effected, we preferred that it should be by Catholicity." The advantages of convent-teaching can not be over-estimated, and while we may bemoan the degenerancy and immorality of the times, we have always among us those to whom we may point, in just pride, as a leaven in the land. They are the scholars and graduates from the convents throughout the country. They are OUR GIRLS.

CATHOLICITY AND CIVIL LIBERTY.

WHILE we are still awaiting the information from Europe which shall set at rest the much agitated question, relative to the authenticity of that letter which the Papal Secretary is reported to have written to the Spanish clergy, we find time to consider and reply to the arguments which that famous document stirred up. Although we are inclined to doubt that Cardinal ANTONELLI penned the words attributed to him, and believe them but the figment of a correspondent's brain, yet we can not deny that the sentiments of the Holy Father might have been so expressed, and the Carlists so favored with his countenance. But granting so much, we are not willing to go further, and allow that by this action he has countenanced the cause of despotism as opposed to Civil Liberty. And yet this is the argument which the Protestant press, by an unanimous voice, has deduced from the events which are now transpiring in Spain. The same old spirit, they tell us, which showed itself on all occasions when the people, suffering, and long oppressed, have dared to take arms in their hands and demand their liberties; the same old spirit by which she ruled the world until the glorious light of the Reformation dawned upon mankind, and gave joy and freedom to so many millions which had been grovelling in darkness and despair. Are not these utterances audacious, are they not disgraceful in the amount of ignorance which they display with reference to a subject upon which they seem to treat with so much learning? And yet these are the arguments which we find going the rounds of the press; admitted into the columns even of those papers which are noted for their depth of thought and honesty in dealing with all subjects. The Catholic Church opposed to Civil Liberty! Why, upon what page of any history can they find that which shall warrant an expression so false and ill founded? From the very days when the blessed Apostles PETER and PAUL preached to pagan Rome, we find her the champion of the people, and avowed enemy of the mighty and despotic. Among the millions of converts which she made in the early days, nearly all were from the lower and humbler walks of life. Proclaiming, as she did, the beautiful doctrine of equality for man on earth and in the sight of GOD, was it any wonder that the very slaves, that had been held in bondage worse than death, flocked to her standard, and with joyful songs on their lips, walked gladly to a martyrdom which promised so much? Did she, in those days, pander to the rich and powerful—did she in any manner show that she was opposed to the liberty of the people? On the contrary, we find that, under her beneficent influence, the people, who had once been steeped in ignorance and superstition, became enlightened, and the era which dawned upon the world at the beginning of the Tenth Century, is marked in golden letters in the annals of time. Though she had not the strength that all nations, in after years learned to respect, yet we find her still as steadfast in her advocacy of the rights of the people—still as obstinate to resist the oppression of a despot, as she is at the present day. Behold her sainted Vicar, AMBROSE, when TERTULLIAN, the murderer of his people, would have approached the blessed sacrament, all bloody and angered as he was. Though the Holy Pontiff knew the power of this monarch, with whom he had to deal; knew, too, what terrible things he could put upon the community of Christians, yet with never a fear of the consequences, but filled with confidence in the justice of an all-seeing GOD, he thrust this kingly assassin from the Altar, and put upon him a public penance, such as the lowest in the land would have had to perform. And this same spirit to resist oppression and to befriend the down-trodden and lowly we find showing itself through all ages. It was she that first set her face against the system of serfdom and let loose into the world men as free and equal as their masters. And here it occurs to us that Russia, who has cherished her hatred to Catholicity without cessation even to the present day, was the last of European nations to give up the infamous traffic in man.

But let us come more rapidly down the scale of time and touch upon events which are more familiar, and intimately connected with occurrences which have made their influence felt even to the present day. Let us pass lightly over the scenes and events which built up the free cities of Germany and Italy—scenes in which the Church was ever prominent on the side of civil liberty. Let us glide noiselessly by, while the Cortes of Burgos, with their delegates from ninety-two different cities are deliberating and ordaining that "Spanish monarchs have no right to levy taxes without the consent of the people duly represented in the cities." Let us turn our back upon the fierce and bloody wars of the Guelphs and Ghibbelines—the one advocating the independence of Italy, the other seeking to fasten the imperial yoke upon her neck, while the Church was using her strength to arrest this great humiliation and injustic, and come at last to the famous plain of Runnymede. Here we see a spectacle which surely has never met the eye of the learned disputants who are ever accusing Catholicity of advocating the cause of despotism. Is it possible that they who would cast this senseless argument in our faces can have forgotten the triumph which was achieved upon that glorious day? Can they have forgotten that it was the Catholic Bishops and Barons who wrested from the tyrant JOHN that great palladium of civil liberty, the *magna charta;* that it was a Catholic who framed that charter of English rights which gave to all men a trial by jury, fixed courts, taxation only by consent of the people, and *habeas corpus?* Can it be possible, that, with these events of history in mind, there are yet those who will so stultify themselves as to accuse the Church of being opposed to the liberty of the people?

We do not intend, in this article, to go into a discussion in which we should prove that not Catholicity, but Protestantism was, in reality, the foe to civil liberty; but we will briefly allude to the scenes which were enacted in the sixteenth century, when that glorious Reformation first made its appearance. The free cities of Germany, that the Church had done so much to aid and strengthen, were swept away, their rights abolished, and Imperialism placed over all. In England, the moral King HENRY VIII made a striking exemplification of Protestant inclination. Proclaiming himself head and Pope of his new-found church, he began at once to heed no dictates save those of his own perverse and wicked will. The liberty of the people and the rights which were guaranteed them in the *magna charta* were disregarded, and that splendid instrument virtually abolished; and it was not until a Catholic sovereign ruled again, that the liberties which had been torn from them were restored. And now, forsooth, because it is intimated that the HOLY FATHER refuses to countenance the bloody deeds which are being done by bands of ill organized guerillas in Spain—because forsooth he is inclined to favor the cause which is the just one by heritage, the one which is grateful to the Church of Rome and looks to her for support—because of all this, they tell us that she is opposed to civil liberty, and inclined to favor despotism. Would they ask of her that she should give aid and countenance to a cause, whose first acts were to burn and pillage churches and to hang her priests? Would they require that she should recline supinely, and let these bloody scenes go on? Can it be possible that these are the people of Spain who are doing these things? Can it be possible that theirs is the civil liberty of which they prate so loudly? If so, then say we live Despotism, which guarantees safety to life and peace of mind.

SPIRIT OF THE CATHOLIC PRESS.

THE *Pilot* says of "The Coming Strikes:" "In a few weeks we may expect to see a general strike of several trades in our large cities. The trades unions and Eight Hour League of New York boast of being able to bring 80,000 men into line against employers. Every-where the workmen are moving in secret combination, and command a great, but a very transient power. The carpenters of Long Island, who are now receiving three dollars per day, have

Resolved, That on and after the 7th of April, 1873, A. D., we, the journeymen carpenters of Kings County, L. I., demand $3.50 per day of eight hours' work; and

Resolved, That unless the master mechanics accede to our just demands, we pledge ourselves to strike, and not to resume work until our demands are complied with.

The stone-masons, wood-carvers, horse-shoers, gas-stokers, and other tradesmen are working in union for the purpose of establishing the Eight Hour System and an increase of wages. "The native American, English, and Irish mechanics," says the *N. Y. Herald*, "have clasped hands, but the Germans are accused of impeding the movement." Manufacturers who have purchased and employed large quantities of machinery declare that they cannot afford, without severe loss, to allow it to stand idle sixteen hours each day. On March 27th a conference of the masters and journeymen carpenters was held in New York, at which the masters made the fair and just proposition of allowing the men to work by the hour. This the journeymen refused to do, and so the conference ended. The *Journal of Commerce*, speaking of the threatened strike, says: "Men who are willing to labor twelve hours, and there are not a few thus ambitious, would make nearly $5 a day for ordinary house-carpenter work. But the Unions insist that nobody shall be allowed to make over $3.50 a day, by limiting a day's work to eight hours—a piece of tyranny intolerable to every well-regulated mind."

Tyranny this seems to be certainly; if a man is not at liberty to work as long and as hard as he pleases, he is a bondman; and the end of a struggle conducted on such grounds may be safely predicted. An interesting case of a striking "striker" was lately decided in Boston, by Judge Parmenter, of the Municipal Court. It appears that one Timothy Horgan, a member of the Horse-shoers' Union, at present on strike, tried to compel Peter Pilkington to relinquish his work at the Metropolitan Railway, by intimidation and violence, which was proved. We take the following report of the decision of the Judge:

"The offence, he said, comes properly within the provisions of the statute enacted to punish people for compelling others to do an act against their own will, and is a very grave one. The defendant sought to carry his purpose by violence, which circumstance makes it a much greater and graver offence than it would have been if simply accompanied by threats. It is claimed that this statute was made solely to prevent people from extorting money from other people, but such was not, in the opinion of the court, a fair interpretation of the statute.

"Authorities were then cited, among others that of the Commonwealth against Hunt. The defendant was a member of a bootmaker's association, and would not work for any one who employed people not members of the association. Threats were used, etc. In this case the defendant was discharged, but the court intimated that if there had been force or fraud used, then the defendant would have been criminally liable. In the case of Carew against Rutherford, known as the case of the Journeymen Freestone Cutters Association, the word 'freedom' is very clearly defined. 'Freedom,' says the Supreme Court, 'is the policy of this country. But freedom does not imply a right in one person, either alone or in combination with others, to disturb or annoy another, either directly or indirectly, in his lawful business or occupation, or to threaten him with annoyance or injury for the sake of compelling him to buy his peace, or to do any act against his will.'

"The acts alleged and proved in the present case are peculiarly offensive to the free principles which prevail in this country, and if such practices could enjoy immunity, they would tend to establish a tyranny of irrepressible persons over labor and mechanical business, which would be extremely injurious to both. The defendant was then ordered to recognize with sureties in the sum of $1,500 for making threats, and in $100 for the assault, to wait the action of the Grand Jury. In default of bail he was sent to jail."

We hope this will be pondered over by the members of trades' unions about to strike. It will be wise to remember that the intimidation of men who please themselves as to the work they shall do, is "peculiarly offensive to the free principles which prevail in this country." No matter what the trades' unions may think, employers and workmen of good sense and independence will do as much labor as they please. Trades' unions have no power to stop them, only the power of illegal violence, the result of which is exemplified in this case of Timothy Horgan.

THE *Catholic Reflector*, of Albany, N. Y., has an article on "Parental Duty," which we give in full: "As the child owes a duty to his parent, so the parent has a duty to perform in regard to his children.' These duties are reciprocal, and not one-sided, as some parents, by their actions, would have us believe. A parent's duty is the most sacred on earth, for to their hands is given the task of forming the habits—the mind and character of their children. They should, therefore, be most careful not to, by word or example, imprint upon the unformed mind of their charge, any impression which, in after years, will beget bad habits, and make their children, instead of a blessing, a blasting curse. We often hear parents complain of their children, and we find, as a general thing, that the parents themselves are to blame for the faults which their children commit. They should remember that the minds and characters of their children are to be formed according to their will, and if bad habits and degrading ideas are engendered in their children, it is their fault. In the years of childhood—even when in the cradle—the child is susceptive of every act and word which falls under its notice, and thus all its faculties are developed, (as the parents may wish) for good or evil. It learns to talk, and as the parents speak, so it speaks; if they curse, it curses; and only too often we have heard parents, without knowing why they did so, tell how the first word it spoke was a horrible curse, an oath of blasphemy. The child learns to act; and if the parents quarreled—came often to blows—it follows the example set, quarrels, and strikes father, mother and nurse. If they—the parents—are accustomed to drink strong liquors, their children will also contract that habit, and when they get the chance, will imbibe freely, and in the end become drunkards. Home associations and surroundings form the character of the child; and it is as contrary to the laws of nature, that a bad father and mother should rear a good child, as it is for a pear-tree to bear cabbage heads; and as often as we hear parents complain, we are tempted to inquire how they live and what kind of example they gave their children. It is an axiom with us, that the parents are the source of good or evil to their children, and we still wait to see it falsified. Very often indugence is considered goodness, but not by us, as we know that the indulgence of parents is often the ruin of the children; and when we speak of 'good parents,' we speak only of those who live with their children 'in the love and service of God.'

Parents who gratify every whim of their children, and let them go whither they will, are not good, but bad parents, who are scarce less guilty than those who teach their children by precept and example the vices of the world. If they would rightly do their duty, parents will be careful not to utter a word which they would not have their children speak, and they will not do an act which is not fit to be imitated by their children. In the presence of their children no loose word, curse or bad act should be allowed to escape them; for the child must receive from them all impressions—impressions which it is next to impossible to erase. Careless parents are a curse to their family, and even though they give no bad examples, their carelessness will beget in their children a like characteristic, and this is the reason why we find so many young people who have no thought of God or of religion. The carelessness of parents is the spring from which flows the flood of infidelity which inundates our country, and when 'the day of reckoning' comes, we know of none with whom it will go so hard as these parents. Parents, do you do your duty toward your children; be not over-indulgent, but, as you promised on the day the Church blessed your nuptials, direct them in the way of 'the love and service of God.'"

We find an article on "Church and State," in the *Philadelphia Herald*, which we give in full: "Our readers will have doubtless noticed in the secular press, that our Protestant fellow citizens, not only in Philadelphia but throughout the country, have again vigorously engaged in their favorite project of having the Constitution of the United States—as well as the Constitutions of the several States—altered, so as to recognize therein *God* and our Lord *Jesus Christ*. In other words, they want the fundamental law to declare in so many words that this is a *Christian* country. At the first glance this does not seem objectionable or unreasonable, for Catholics well know that all blessings, including that of our beneficent government, flow from the triune Deity, and that it is their duty to render Him the homage of daily thanksgiving, praise and love. But let us pause before we assent to the proposed measure, and reflect that while we 'recognize' God in His divine Son, there are large classes of citizens who do not, and that these have equal rights with us, 'to worship God according to the dictates of their own conscience.' Jews and Unitarians—and perhaps other religious bodies, for we do not pretend to know what all our dissenting brethren accept or reject—*do not believe* in the divinity of Christ or the Holy Spirit; and since these denominations include among their members many citizens fully up to the required standard, of known probity as business men, and not behind their neighbors in patriotism or public-spirited efforts to promote the general welfare, the change contemplated can only be regarded as an outrage on their vested rights, totally without justification. Our forefathers of the Revolution proclaimed in grand and noble words that to worship God according to his own conscience is the *inalienable* right of every human being. What did they mean? Clearly, that Catholic, Protestant, Unitarian, Jew, and all others, should be fully protected in the exercise of religion in whatsoever form seemed to them best, so long as they

> Left unchanged what then they found—
> Freedom to worship God.

As Catholics it is our duty to adore and praise God in the Holy Trinity; as citizens, to protest emphatically against any act of the government that interferes, even by implication, with the right purchased with the blood of patriot sires for Americans to worship God without let or hindrance, save that imposed by the reason and conscience of each individual. The present scheme is sectarian, inasmuch as by it the status of non-Christian worshipers will be essentially changed. At the present time all *religious* denominations, and the individuals who compose them, stand on the broad platform of equal rights. All, in their relations to government—national, state, or municipal—are absolutely equal; we do not *tolerate* each other, but jealously asserting our own indefeasible rights, logically and properly *concede the same to all others* residing on our soil, abiding by our laws and sheltered by our flag. Will this be the state of things after the Constitution shall have undergone the desired alteration? Assuredly not! If no further interference takes place, the Jew and Unitarian thenceforth will be only tolerated! And who knows what the next step would be? The offices and honors of the country would unquestionably be far more difficult of attainment by men of those prescribed creeds, if not entirely beyond their reach. And thus, to a certain extent, many of the best citizens we have would be practically disfranchised, while the entering wedge of sectarian preference, the precursor of scandalous strife and probable bloodshed, to be followed by a union of Church and State, such as is not pleasant to contemplate, would speedily open the way to anarchy and national ruin.

THE *Western Watchman* has an editorial note which, on account of its significance and pertinence to the condition of certain institutions of our own, we consider worthy to be laid before our readers. Public institutions, which are dependent for their support on Catholics as well as Protestants, are in too many instances made but hot-houses of Protestantism by the latter. The matter demands the attention of Catholics: "Now that Mayor Brown has been re-elected, we would ask his earliest attention to the House of Refuge. A great good has already been effected in the removal of Partridge from the Board; but we want that the work of Reform should go on, and that we have upon that board men who will represent the interests of our Irish poor. We are not for the appointment of an Irishman on any grounds of nationality; we seek but for fair and impartial justice to the Irish-Catholic children who are placed under the charge of public guardians, and who, though poor and outcast, are by baptism as well as by parentage children of the Church. Heretofore there has been, if not officially recommended, at least tacitly tolerated, a system of proselytism in that institution, which has done vast and irreparable wrong to hundreds of innocent Catholic children. They have been bound and given over to the care of outside parties, whose sole motive in acquiring them was their perversion to Protestantism. A letter was sent to the present superintendent some time ago, in which the writer requests that a Catholic child be given to him. His anxiety to obtain a Catholic boy may be seen from the statement he made, that he had already procured from the same establishment six Catholic boys, and that he rejoiced that at that time they were all secured to Protestantism. This explains the otherwise singular fact, that throughout the State you are met with men, rejoicing in the names of Daniel O'Connell and other Irish celebrities, singing Methodist hymns and talking about the errors of Popery. A few months since we read of a young man's receiving deacon's orders in the Episcopal Church, with the unmitigatedly Irish-Catholic name of Michael O'Connor. This abominable House of Refuge has had much to do with this anomaly, and its sphere of mischief should be measurably curtailed in that direction. Mayor Brown owes it to his Catholic friends to appoint, on that House of Refuge Board, men who will recognize the claims of the Church to the children of Catholics, be they rich or poor, in prison or otherwise."

GENERAL EUROPEAN NOTES.

FRANCE.—M. Theirs has accomplished a splendid feat, and its effect will probably be to increase very considerably his influence in France. On last Saturday evening a treaty was signed at Berlin, which stipulates that, on the 5th of September next, the French soil shall be completely free from German occupation. Two

months sooner, the greater part of the French territory, including the Fortress of Belfort, now occupied by the Teutons, will be delivered up to the owners; but Verdun, and the territory thereabouts, will not be evacuated until September, when the whole of the tremendous war fine will be paid off. Four milliards are now cleared off, and the remaining milliard, (about £40,000,000) is to be liquidated by four equal monthly installments in June, July, August, and Sept. By this arrangement France will pay into the German coffers £10,000,000 a month between the first of June and the 6th of September, and when the last franc is paid, the German troops will disappear from the French territory. It is said that the Emperor William was averse to the evacuation of Belfort until the war fine was fully paid in full; but M. Thiers declared his resolution to break of the negotiation rather than consent to this, and, his wish being supported by Bismarck, the Emperor gave way, and the treaty was concluded. The first reflection this matter is calculated to suggest is the enormous benefit conferred by the Emperor Napoleon upon France. At the close of Louis Philip's reign of eighteen years, France could no more bear the drain upon her resources, and meet the pecuniary demands occasioned by the late war, than she could by the expression of her mere will — compel the laws of nature to cease their action. The means and the money were not then within their reach. But eighteen years of Imperial rule made France so rich by the development of her dormant resources, by the extension of her commerce, and by the enlargement of her trade, that burdens which would crush the life out of any other country in the world, with perhaps, the exception of the United Kingdom, are borne by France with perfect ease. To pay off in two years two hundred millions sterling to the victor in war, beside upwards of a hundred millions sterling for "interest" and maintenance of German troops, and the additional charge for domestic, public expenditure, involved a pecuniary charge, and implies an amount of national wealth which could hardly be paralleled in any other country, and is a monument, more durable than marble or bronze, of the benefits conferred upon France by the departed Emperor.—*London Register.*

PRUSSIA.—The packing of the House of Lords has answered its purpose. The bill abrogating so much of the Constitution as secured freedom to the Catholic and Evangelical churches, is making headway. Bismarck has delivered what the official Berlin correspondent of the *Times* calls a slashing speech in favor of the bill, and against the Pope and the bishops and the clergy, whom he charges with a vast conspiracy against the new German empire. He says that until this conspiracy was hatched, the Prussian Government was friendly to the Holy See, and by no means favored or encouraged the Robber-King in his violation of the Franco-Piedmontese Convention; in fact the two governments were, he says, on any thing but friendly terms when Victor Emmanuel seized upon Rome, as during the Franco-German war, the Italians, instead of siding with Prussia, showed sympathy with France. In all this rhodomontade there is not one word of truth. It is all false, designedly false, and false for two purposes—(1) to avert public execration from the public policy, and the persecuting measures of the Prussian Cabinet, by scandalous misrepresentation of facts; and, (2) to make the secret understanding between the Italian and Prussien governments that has existed for the last three years. So infamous are the Anti-Church Bills now in progress, that Bismark's apologist in the *Times* says they are accepted by the German Liberals, who hate all religion, only under the conviction that their most obnoxious provisions will not be enforced. The great difference they will make, however, is already shown in the abandonment of the terrible proceedings which had been introduced against the Archbishop of Posen, because his Grace declined to become a Prussian police agent for the suppression of the Polish language in his diocese. The law officers at Berlin have discovered that under the existing law the Archbishop has committed no offence; and so the threats of pains and penalties for high treason have come to nothing. But foiled here, the persecutors have become more bitter in other quarters. Our readers may remember that the Army Bishop — an eccleciastical dignitary created by the late King of Prussia in concurrence with the Holy See, and partaking of the character of our Chaplain-general of the forces, though of much higher rank — was suspended from his function some months ago, and summoned before the military tribunal, for having forbidden one of the miserable apostate Döllingerites to desecrate the altar of the military church at Cologne by a sacrilegious celebration of Mass after he had been excommunicated. The tribunal dismissed the charge as beyond their jurisdiction, as was alleged, but really because the prelate had committed no offence. The office is now abolished, and the army chaplains are remitted to the spiritual jurisdiction of the bishops of the dioceses to which they may belong. We do not find fault with the new arrangement *per se;* it is censurably only for the mean and vindictive feeling in which it has originated. Much more reprehensible is the persecution of which the Vicar-general of Strasbourg is the victim. He has been charged with conspiring to spread disaffection among the citizens, and with getting up a political organization among the electors of the place—something like the charge fulminated against the Archbishop of Tuam, and the bishops of Clonfert and Galway, and their clergy, by the infamous Keogh judgment. To escape the indignity of expulsion ordered by the Government, the Vicar-general has deemed it more becoming his position and character to withdraw from Strasbourg for the present.—*Ibid.*

NOTES FROM ROME.

THE CHARITY OF PIUS NINTH.—Whenever the Catholic world evinces its devotion to the Sovereign Pontiff by placing at his feet testimony of filial love, the organs of the revolution fail not to cry out that the Vatican is a pit which swallows all, without ever giving out any thing; wishing to have it understood as true when they say "Pius IX knows not Christian Charity." The *Journal de Florence*, in daily citing the acts of generosity of Pius IX, refutes these words, so false as well as vulgar, and shows by facts to what noble uses Pius IX puts the alms of the Catholic world. These alms fail not to pass through his hands, but his heart is the channel by which they are distributed among those of his children who are in want. The persistence with which a wicked press repeats its lying accusations, obliges us to return to this subject, and to show by facts other than those we have already published, that of all the virtues which adorn the venerable and august brow of our Holy Father, the most shining, the most worthy of admiration is charity. We will not pretend to give a complete enumeration of all the acts of beneficence that have illustrated his reign; a volume would be required for that. It suffices our purpose to cite some of the facts that at this moment present themselves to our memory. During his travels in Chili he found in a rustic hut an English officer who, abandoned by every one, was left on a miserable couch, a prey to horrible sufferings. Although this was a heretic, Pius IX, (who then was not even the abbe Jean Mastai Ferreti) exerted himself to procure for him abundant succor and tender consolation. A young peasant, his eyes bathed in tears, made one day vain efforts to pass the Swiss guard, so as to present a petition to the Holy Father. The Pope ordered that he be allowed to approach, gave him a paternal blessing, and touched by the filial love that had induced him to take such a step, provided for the poverty of his old mother, who was then in a dying condition. It is to the charity of Pius IX that the Irish poor owe their not having succumbed to the tortures of famine in 1847. The sum he sent them was more than 60,000 francs. In the space of a few years he employed in works of charity the immense sum of about 6,000,000 francs, which was given him by the Catholic world during the time of his exile in Gaeta. The Sultan sent to Pius IX a magnificent saddle, adorned with rare and precious stones, and the Queen of Spain gave him a golden chalice, covered with diamonds and costly jewels.

His Holiness caused these precious stones to be sold, and employed the proceeds in building public ovens for the use of the poor, and the erection of houses for lodging poor families. There does not exist a nation, a province, a town, not a hamlet visited by misfortune that has not experienced the generosity of Pius IX. His charity is daily invoked, and never in vain.

ON Saturday, the 8th ult., shortly after 12 o'clock, the Holy Father received in the saloon of the Countess Matilda the special commission of the Central Society of the Italian Catholic Union residing at Florence. Several of the gentleman of the previous day's International Catholic Deputation were present. Cavaliere Count Grassi read the following address, in which it will be seen that the Catholic Italian Union propose a pilgrimage to Assisi:

"*Most Holy Father:* Yesterday, together with our brethren of other Christian nations, we protested before you against the new offence offered to religion, to your authority, and to the rights of all Catholic people by the proposed abolition of the Religious Orders in Rome, and the spoliation of those houses which are as the heart of those great corporations which are spread over the whole world. But for us Italians it is not sufficient to place before the Church and before you these expressions of protest and of grief. We, the sons of this country, in which God has placed the seat of His Vicar, and in which, by the inscrutable designs of His Providence, He now permits an unchristian policy to prevail, must do more.

"The Central Florentine Committee of the Italian Catholic Union, to which are now united nearly all the associations that have arisen these latter years to fight the battles of the Lord and following out the deliberations of their representatives in their Supreme Council held last December at Bologna, now, by my voice, propose a general Italian pilgrimage to Assisi, with the intention not only of arousing a Christian spirit in general, but more especially of revivifying the Third Order of S. Francis. Thus, while it is sought to destroy the life, or at least, arrest the development of the Religious Orders, we invite the Italians to venerate the tomb of that great founder who is one of the greatest glories of our country, and, at the same time, by means of the Third Order, to participate in the religious life of the great family united under his name.

"The world despises poverty and combats Christian perfection, and we proclaim the honor of poverty and zeal for perfection, glorifying him who was by excellence the '*frate povero,*' the 'poor friar,' and confronting modern society, in which the poor arise in warfare and enmity against the luxury of the rich which offends and humiliates them, we study and seek to arouse in the rich the spirit of self-denial, of sacrifice and of charity, hoping, with the aid of God and under the auspices of your benediction, to arouse in Italians the desire of becoming in the Third Order of S. Francis the brothers of Dante Alighieri, S. Louis, and Pius IX."

The Holy Father was pleased to reply as follows:

"Here is another manifestation that you make in union with the good and pious Catholics who have come to represent the faith of so many nations. Here is another demonstration that the enemies of God and His Church may see, and know that you are not ashamed of being true Christians, followers and imitators of Jesus Christ. And note that Jesus Christ, when there was a question of confessing before his enemies His Divinity, feared not to do so. When he was asked, '*Art Thou the Son of the Living God?*' he replied '*I am.*' He knew that this confession would take Him to Calvary and the Cross, yet he hesitated not a moment to declare who He was; and this was to teach us the courage we ought to have in similar circumstances, reminding us that men may kill the body bnt not the soul; they may have power over the temporal life, but cannot deprive us of the eternal one.

"I intend, then, to bless this fresh proof you give of your faith and your courage; I bless the pilgrimage which you design to undertake, and I will say that as those ancient pilgrims, who traveled around the walls of Jericho with the ark and with the sound of trumpets, were enabled to obtain from God the miraculous destruction of those walls and overcome all the forces of the enemy, so I desire that you, setting out on your pilgrimage with the trumpets of prayer and the ark of charity, may see the strength of hell destroyed and the stronghold of Christianity free and conquering—that stronghold of which I spoke yesterday, and of which it is written, 'The gates of hell shall not prevail against it—*Portæ inferi non prævalebunt.*' I renew the benediction; I renew the prayers of yesterday, hoping they may receive their fulfilment. Oh, yes, it is not without motive that God works so many prodigies in these times of unbelief and impiety. He himself has said that scandals must come; but *few* of those who have, even by their own perverse actions, served the designs of God—*few* are converted, and the wicked thief, though close to the Son of God, still died impenitent. Go, then, and may God accompany you, and may your footsteps in your holy pilgrimage accomplish the destruction of the walls of evil that surround us. *Benedictio, etc. London Tablet.*

THE TRIDUO IN S. IGNATIUS.—This magnificent church was built some two hundred years since from designs of Algardi, and is exceedingly rich in precious marbles and gilding. Padre Pozzi, a Jesuit artist—one of the few artists of that order, painted the ceiling, which is remarkable for its perspective. The chief attraction, however, of this very brilliant edifice is the chapel of the Launsellot family, which contains the shrine of St. Louis Gonzaga. This tomb is very fine, and the altar piece is a bas-relief by Le Gros representing the Apotheosis of the Patron of Youth. Pope Gregory XV has also his tomb in S. Ignatius, by the same eminent French sculptor. Being very rich in marble and color, few Roman churches present a more gorgeous or attractiv appearance when illuminated for a festival, and on the occasion of the *triduo* in question the decorations were truly superb.

The splendor of the scarlet brocade which draped the columns, and the innumerable tapers burning on the altars produced a very impressive effect. A great throng filled the church to excess during the entire time the solemnization lasted. Sermons were preached by Father Nannerini, S. J., a preacher of great celebrity, who has had the happiness of bringing many stray sheep into the fold. On the last evening of the *triduo* he closed his sermon by entreating the people present to join with him in denouncing the blasphemies uttered against our Saviour in Rome, and to cry out with him, "*Viva Gesu.*" The crowd repeated three times, with enthusiasm, these two words, "*Viva Gesu.*" The communions were so numerous that they lasted from six in the morning until two o'clock in the afternoon. One would have thought all

Rome was present ; and it would be difficult to guess the number who partook of the Food of Angels on this day, for many persons, fearing the crowd, communicated in other churches. On the evening of March 12, a great concourse of people frequented the Church of St. John of Lateran, for the purpose of ascending the Scala Santa. The line of carriages reached from that Basilica to the Forum, nearly two miles. A *triduo* will be offered up in St. Augustin, March 14, for France, and many other services will, ere long, be announced.

A WIFE'S STORY—GIRLHOOD.

CHAPTER I.

I WAS born in 1801 at E——, in N——, so much younger than the rest of the family as to have all the disadvantages of an only and neglected child. I had a lonely, dull childhood, an early girlhood of all but morbid melancholy, from the fate of my eldest brother in Spain, the only one who was really good to me, and whose home-visits were the one joy of my life, except that which came from books. My education was entirely neglected, except I found a ready, stern pull up at any error of grammar or spelling, or any ignorance. And so, with an accomplished Oxford man for my father, who was rector of two small parishes, where he did the Sunday duty (all there was, in the main) from D——, and a mother of great abilities, I somehow got on in an irregular way. At first I reveled in Shakspeare ; some five or six years after, Byron gave me some glorious lessons in a sense of the beautiful and sublime, but with an ever-deepening sense of melancholy and distaste of life, in which I found nothing that seemed to me worth living for. Our domestic life was not happy ; the spirit of love was not in it. No endearments, no confidences — we all seemed separate units.

I had a dear friend, another lone and neglected child, but of very great and original talent. She was a very distant relation, not a favorite with my mother, so there was often something of stolen sweetness in our friendship. My only remaining brother away in the army, my sister married, matters improved a little for me. As I grew in intelligence, my mother began to have pleasure in our companionship. She would read aloud to me, and from the rich stores of her mind I could draw largely and untiringly. She would have been horrified had she known she was acting on Rousseau's plan — "I will inform ; I will not instruct" — but it is literally thus that I was brought up, and, as the information came according to my questions, it is well I took interest in many subjects. I might have learned a good deal that was valuable from my father, but he was not gentle or encouraging, and my moother seemed ever opposed there. Besides, he fell into a nervous way, and took gloomy, distorted views, and so I lost all benefit there but his ready reproofs. Of religious training I had none. I could not love the severe God of whom I heard, who was always angry if I inclined to disturb others or make a noise in any way. As I advanced, His ways were not as my ways — and I preferred my poets ! I had never been brought up even to say my prayers, though when childhood was past a sort of instinct led me to some slight attention in that way. It was dull, but decent, to go to church. I thought my own thoughts during the sermon, and found the Sunday an excruciating day.

My father was one of the old orthodox class, and he and my mother talked their bold theology before me, so I picked up some sort of definite ideas, of which contempt for dissent and hatred of Catholics (of whom we had none near) were about the strongest features. I stayed in many clerical families much of the same cast, finding sometimes more utter worldliness, sometimes more Christian kindness, but nothing to awaken real *love*. God was working for me while I was forgetting Him. My sister and her husband came to live near us. She could no longer cloud my life as she had done, but she did something toward it. I dreaded the birth of a child, anticipating more annoyance — prepared to dislike a first plague ! But when I saw the beautiful little thing of three days old, my heart suddenly and unexpectedly went out to it — and life found an interest ! From the time she was a year old she was mine ; she became my child, living with us, and entirely under my voluntary care. I had plunged into the middle of things, working my way in mingled knowledge and ignorance ; but to teach her I went to beginnings, and taught myself for her sake what would have been too distasteful for its or my own. Then, to save her from my childish wretchedness, I learned to be a child myself, which I never had been ; and in playing with her I found cheerfulness.

Ah ! a greater help had by this time arisen, that brought me to a right sense of *every thing*. When she was two, and I twenty, my life received its grand impress. My father and mother were from the north, brought to N—— by the gift of those two livings. I was born six months after their arrival, and rejoice in my county, though alas ! in all spiritual light it is far behindhand. It had so much to lose that its fall was great indeed ; its material prosperity keeps it contented. In the summer of 1821 business took my mother to the north, and she took me with her. We made an excursion to E——, and I, in all the wild enchantment of youth and its beauty, little dreamed it was to be my after home. One memorable day in bright October we started homeward in one of those great old coaches holding six inside. I lament I did not preserve the date, but all else is vivid as ever in my mind. One young man was our only companion as far as D——, where two others got in. One very young, pale and stern ; the other more common, less of a gentleman, but looking more amiable — both quite passive for hours. I, so sick of life's dullness, and reveling in its bright occasional gleams, such as girls find in congenial society, talked away with our first fellow-traveler. He spoke of religion in a way to which I was unaccustomed. I thought him probably a Unitarian, and so far shocking. He was careful not to be offensive, though he spoke strangely to my ears. He made some allusion to Catholics, and I said with vivacity, "Oh, I do not like Catholics." It was an abstract dislike, for I knew none save one guarded mother and daughter in N——, whose husband and father were Protestants, but with whom my mother and I did go one Sunday to Mass. I did not find it what I expected. I was, on the whole, impressed, but totally ignorant, and those ladies gave no information. My mother seemed to think it all empty ceremony. I supposed it was ; but somehow I thought there was something fine in such an appearance of worship, though the chapel was poor and mean. The dress, I remember, was green.

To resume. The coach stopped for dinner. There is something in the meal and its little courtesies that brings people closer together. When we were again seated in our traveling places, the stern youth opposite to me began to talk to my neighbor, our first fellow-traveller. Shortly he said, "This lady, before dinner, said she did not like Catholics." Then, by degrees, he poured out, in a lucid chain, the whole Catholic argument, its divine origin, its everlasting truth, its enduring life. How my heart burnt within me as I listened ! The other gentleman heard him with great respect, and led him on ; both forgot me as I forgot myself, and was resolved into ear. Now and then I wanted a clearer understanding, and interposed a question. The youth threw a dry answer at me. He had not forgotten my flippancy, and he did not notice my absorption. After exhausting the subject in that form, they went on to other things, which, at another time, would have enchained my attention, from their poetic and chivalous tone, but I could only think of the light that had dawned on my soul ; the clear, logical argument, the glorious revelation, the love of *that* God, so near to *my* perceptions, whose influence was on my heart, showing His love, His glory, my own sins !

So we arrived at York, I a changed being ! I now saw joy in life, for I saw divine love. I asked the chamber-maid if she could learn the name of my fellow-traveler. She said she would, but I never heard, and I was too much absorbed with my own thoughts to be earnest in inquiry; though I have since often wished he could know the result of his words thus cast by the wayside. His curt manner was not pleasing to one accustomed to more courtesy ; so I lost sight of him in the thoughts with which he had filled my soul. My mother said, then and often since, she could have answered all his arguments. Then why not ? was what I always felt —you can see how they have operated.

Next day we traveled on with changed company to N——, I drunk with new wine, silent and abstracted ! for, behold ! for miles on this road, on the tall trees skirting it, I read, high up, placards in huge letters, "Prepare to meet thy God !" That had not been put up by Catholics, but it spoke home to the state of my heart. At N—— I prayed, as I had never done before, to be guided and to have sure light. I was, indeed, feeling myself as much a Catholic as I could before reception, but I feared my ardent youth and untrained mind. I knew that I believed fully, but I said to myself, "I must see to this ; I must try it, and find how far those words were true." When I got home, I grubbed a Bible out of a cupboard. It was a book that had never interested me before ; now more than life seemed to hang on what I should find there, and there I did find all, and my understanding became clearer as I studied. I dare not speak to my mother. She was at once angry ; and kind as she was and delightfully companionable, she did not win confidence ; on the contrary, my deeper feelings of whatever kind were ever repressed before my parents.

On our return we found Mr. Evans, a Welsh stranger, had become my father's curate. He was often with us —a shy, clever young man. I talked to him of these things in presence of my parents, and as an inquirer. He answered, often helping me on with views very similar, sometimes opposing, yet yielding, as it were, to the further argument with which I pressed on. One evening he brought an old battered chalice, worn so thin that its edge would have cut. As he was showing it he placed it in my hands and said, "The miracle of Transubstantiation has often been performed here." How the words awed me ! I gave it quickly back, with a deep emotion. The usual consequence of such companionship ensued. He proposed, and was rejected, for my mind was fully preoccupied. He gave up his curacy as soon as he could, and departed. We lost sight of him for years. I felt his loss as that of one to whom I could speak of what was absorbing all my thoughts.

At this time controversies were going on between Charles Butler, Dr. Philpott, and Southey. I read all with avidity. Two to one on the Protestant side, and the highest living intellects ; but even their books strengthened me in my faith, and Butler, of course, helped much. Thus nearly six years passed. The friend and companion of my childhood had gone to London, but came down annually to see us. Also, we had found a friend some years older than ourselves, understanding us, gaining the confidence my mother repressed, and, with true wisdom, never checking our ardor, but giving it ballast. To these friends I poured out all I felt and believed. The elder was a sort of Christian unattached, all goodness, and loving all that was really religious, therefore more given to dissent than to the Church, which at D—— was as high and dry and indifferent as it well could be. I got to like the Evangelicals from their earnestness. Beyond that, they were not attractive to me ; but I had begun to love all that seemed animated by the love of God. At any rate, there was more of self-sacrifice in them. They eschewed amusements, and they awoke great animosities, which they bore with patience and indifference. I went to church with new feelings and as a worshiper, still holding my own thoughts, and ever seeking for light—believing everything, but wanting help. In those days, when was such a conversion ever heard of ? I dreaded the terrible comments sure to arise.

Every one was aware something lay hidden in my heart, but only one very remarkable Evangelical clergyman discovered what, and he did not betray me. Then I saw advertised a small one and six penny book—*A Reply to Blanco White's "Poor Man's Preservation against Popery."* I said to my friend from London, I longed to see it. She promised to get it and send it on her return to London, which she did. It was by a priest who lived only a few miles off, but to me as inaccessible as if it had been in another county. This book seemed to make me sure of my ground, but what was I to do next ? There was the difficult question. Though I now know how well I was advancing my little view, I had no confidence in myself, and felt the want of regular early training and certain accomplishments, of which a little music, all but self-taught, on the guitar, and a little incorrect French picked up in the same way, gave me an acute sense of my deficiencies. I feared my father, and felt, what could I do if driven forth to face the world ? If my education were neglected, I had acquired helpless habits. I could lie and perish in a ditch, but I could not strive for a livelihood.

I went to visit kind friends near London. I heard Edward Irving, and was charmed with him, but not moved. I got once to mass in Warwick Street, and then how differently did I feel ! I understood nothing, but I felt it was worship. Then came a mad love, an infidel, a man who would not be set aside, and terrified me. He was determined to uproot this folly that had taken possession of my mind. He got my friend on his side, and so the more active troubles set in. I always wished to write to a priest, but in timidity and ignorance of the ground, I delayed. On my return home, infidel books from London were sent me. I had always been in the habit of reading anything that came in my way, but here danger was clear. There was a certain fascination in Volney that made me feel I must choose my course or be lost. So in my desperation I wrote to the priest near us, whose book I had read, scarcely knowing if he were indeed at C——, but not daring any longer to hesitate.

I got a reply which at once made me feel strong and ready for all that might lie before me. I knew not what that might be, but I saw how I was guided to a priest of high controversial talents, of the utmost facility of pen, and with sufficient leisure for a lengthy correspondence. His kindness deserves my most fervent expressions of gratitude. I got his letter on a Saturday night. My excitement was too weighty to bear. The next day, after service, I sought my dear mentor friend. She was a tall, ruddy woman, and as she stood before me I said, "I have written to a priest." Her color at once faded, she sank on a chair, and said, "What have you done ?" I said, "I always told you I should." "Yes," she replied, "you have long talked of it, but I never thought you would do it. You will have no more peace ; they never let any one go when once they get hold of them."

This did not disturb me—I did not want to be let go. In her candor she was pleased with his letter, and so for long I opened my parcels of books and read my

correspondence to her. She commended, even while she regretted. Her high character made me feel, in my confidence to her, comfort and sanction for all that I was concealing at home, and which, if known there, would have been prevented. I used to sit far into the night reading and laying up knowledge and strength for the terrible, though unknown, trials that were to come.

Down came my friend from London. My mother, then made aware of all, was severe. She would actually rather have seen me married to that infidel than disgrace myself and her by becoming a Papist. They made me, by threats, promise to give up all correspondence with the priest, and I wrote him my farewell, with a secret trust that, as I had been told, he would not let me go. Ay mi! vainly did I look for the wonted letter. He did let me go! The dreaded man, full of threats against him, had gone back to town; my early friend remained. I left her and my brother talking over my perversity, my folly, my wickedness, and went to bed. When my friend came up, long after, and saw my despair and utter wickedness, her good heart prevailed; she wrote to the priest, told him all her fears as to the state I was in, and implored him to write to me. I could rest then. In due course came one of his beautiful letters, and all went on as before, my friend happy and satisfied with her good work, though thinking me a fool.

So passed the first year of this correspondence. It was the first time in my life I had ever studied, but now I did it earnestly, uniting it with prayers for guidance. I began, as I felt I ought, to speak to the curate of D——, an embarrassing thing for a young woman who feared his misunderstanding her, and knew that all who saw her in earnest conversation with him would be sure to do so. He was truly kind, and acknowledged he knew but little of that controversy, as it had never come in his way. How far back that must seem now—in those days it was all but an unknown subject! he advised great caution, and being a clever Cambridge man, said one or two things that startled me; one, in particular, was about the poisoned Host, which I could not answer, as I had done many of his objections. I said: "I should like to know what a priest would say to that." He replied, "Ask one." I said, "I will." I was happier he should know thus much; it seemed more honest. He was always gentle, always kind, always meaning to be fair; but he left. The next curate who came was not a man I could speak to; but I had done enough in that way. Then who should reappear but Mr. Evans—led by a memory, and anxious to see me again. With him I had no disguise—I let him see the fulness of my convictions. I do not like to tell it, but I had been foolish enough in my deadly terror of the London gentleman's reckless character, and his horrible threats against the priest, which I still believe he was quite capable of carrying out, to promise that, though I could never marry him, I would not marry any one else; so I was tied when Mr. Evans again proposed for me.

(*To be Continued.*)

THE FUNERAL IN TRENTON.

A CORRESPONDENT of the New York *World*, writing from Trenton, N. J., gives the following graphic account of the panic which occurred at the funeral of a most worthy and beloved pastor: "The universal sorrow that pervades the community at the loss of Father John P. Mackin, was shown by the hundreds who thronged the St. John's Catholic Church, this morning, long before the hour announced for the funeral services. They belonged to every class, represented every denomination. At 10 o'clock there were fully 2,000 people in the building, and looking over the sea of heads not a spot, excepting immediately around the altar, could be seen where it was possible that the smallest child could be wedged in. They were packed in the aisles like sardines, the pews were jammed, people sat in each other's laps, while in many cases men with goodly-sized children held them in their arms, because there was no room elsewhere for them.

It still lacked half an hour of the time for the opening of the services, and the multitudes continued swarming toward the church, even though they met others coming away, and knew that there was not one chance in a thousand of placing a foot within the door. Checked here, they continued congregating on the outside until the broad marble steps were covered, the yard filled, the pavement thronged, and the street almost blockaded.

At twenty minutes past ten, a woman in the gallery on the south side sank upon her knees to utter a prayer. As her weight touched the kneeling-board it gave out a sharp crack as if it were splitting, when another woman in the body of the church uttered a slight scream. At the same instant a man leaned over and called out to those beneath to hurry out, as the galleries were giving away. A scene of the most frightful description then followed. Women screamed, men shouted, and hundreds made a frenzied rush for the door. They came pouring down the galleries, tumbling over each other, all struggling in a wild, despairing effort to get into the open air. Those with cooler heads, who saw that there was not the slightest danger, shouted to the crazy huudreds to keep their seats; and Father Smith, with a voice that rose above the din like that of a trumpet, told in a few words the innocent cause of the fearful fright, and besought them to calm themselves and save the scores of lives that were now imperilled. But it was useless, so far as hundreds were concerned. Covering at the doors, the crowds became wedged fast, so that for a few minutes they were immovable as the solid pillars beside them. But the pressure in the rear became tremendous, and the panting victims, caught as it were between the upper and nether grindstone, still furiously essayed to free themselves, until a break was made, and out the black line was driven headlong, the men, women, and children flying and rolling hither and thither, as if driven by a catapult. On the outside the panic stricken men were struggling to get in, and the strife at the door was terrific. Amid the horrid din the cry of fire was raised, and the ringing of bells brought the engines thundering toward the spot, while the screams of women, the cries of children, and the frantic running to and fro of those who had friends and relatives within doomed, as they believed, to the most awful deaths, helped to make a perfect pandemonium for the time. Among the first driven out of one of the doors was a woman who, unable to keep her feet, pitched over the marble steps, and the other came tumbling over and upon her. Faster and faster they poured out, and higher and higher they piled. Herculean men made desperate efforts to free themselves from the writhing mass, but ere they could do so they were buried out of sight, by those who rolled over upon them. Two men caught a friend by his arms, and pulled until they had to cease through fear of dislocating his limbs, and these powerful men were unable to budge him an inch. Others swarmed through the windows, and one woman was twice caught and restrained from leaping out of an upper window upon the pavement below. By and by the disintegration of the black, seething pile on the marble steps began. At the very base of the pile was dragged out a woman, frightfully bruised, bleeding and senseless. "Dead!" gasped the appalled spectators, but a brawny man, in rubbing the blood from her face, felt the throbbing at the temple, and she was hurriedly carried across the street, where every attention was given her. A little girl was taken from the pyramid of crazed beings and laid upon a settee, white, gasping, and dying. A boy, the son of Mrs. Evans, had his arm broken, and received such a concussion of the brain that he is likely to die. The mother herself was also injured, but not dangerously. These two children lay in the entry of Father Smith's house, immediately adjoining the church. Another little girl lay unconscious in the shoe store of Mr. Shields, near by, and was not recognized until noon, when her sorrowing mother, Mrs. Carlisle, carried her away to her home. A second girl, named Maggie Mullany, was also carried into Mr. Shield's store. The wife of Mr. Benjamin Stokes was conveyed home, where her attending physician, Dr. Woolverton, pronounced her injuries of a very dangerous character. A few hours later she died, after intense suffering. A very old lady, Mrs. Bridget Clark, was badly hurt, as were two sisters named Dissair, residing near by. Mrs. Richard Cook lies in a critical condition from internal injuries, and among the other sufferers are Mrs. Annie Roche, Mrs. Frank Katterson, Miss Winifred Callen, Miss Julia Singerland, and a boy named Samuel Black. Scores of others received injuries of a less serious nature. The lives of some four or five are still despaired of, and the badly wounded number over a dozen. The injuries of most being internal it is as yet impossible to state how many cases will result fatally.

In consequence of this sad accident the funeral ceremonies were greatly curtailed. Right Reverend A. M. Corrigan, bishop elect for the diocese of Newark, together with more than sixty priests from that and other sees, were in attendance. The funeral oration was omited, and will be given one month from the date of Father Mackin's death, and the office of the dead was also deferred until that time. When the absolution was given by the bishop, eight clergymen were detailed to convey the remains to their final resting-place, in the enclosure in front of the church, where a brick vault had been prepared for their reception. After depositing the casket in the crypt, and the last impressive prayer being given, the solemn procession moved back into the church, where it was dismissed.

PROTESTANTISING ROME.

THE *London Register* furnishes an able and impartial letter from Rome, giving an account of the Protestant operations there. It is not very flattering to our "Evangelical" brethren. Sciarelli, the acknowledged leader of the Catholic Church in the city, is the authority on whom the correspondent of the *Register* relies for his summary of what has been effected in the way of converting the Romans. Let every body read it, Catholic and Protestant; and let the press copy it and give it a good send-off. Here is the summary:

"As to the harm done to Catholicism during the two years and a half the emissaries of Protestantism have been at work among us, it is fortunately not so large as taking into consideration the well lined purses of the proselytizers and the open support of Government, one might be inclined to suppose. The apostate Sciarelli is the recognized leader of the Roman Protestants. He doubtless in deference to the quarter whence his most ample funds are derived, styles himself at present a Primitive Methodist missionary, and in this quality issued a manifesto last week. He explains his individual religious tenets and details progress made. According to his account, the Evangelical Church in Rome counts at present fifty-eight communicants, and hopes are entertained of ten other individuals. In this computation are included Piedmontese and other immigrants. It is not by any mens discouraging to reflect upon this result. The number of Evangelicals is most probably exaggerated, and, moreover seventy per cent. of Sciarelli's congregation are undoubtedly "buzzurri." Deduct, besides these, children with their parents to swell up the figure, and the total perversions will be found ridiculously small. If from any cause there supervene any check in the cash allowances distributed on Saturday nights, those monstrous curiositities of nature, Roman Protestants, will infallibly become extinct within a month."

AN EXPERIMENT THAT FAILED.

I AM not sure whether I did right or wrong. I am sure that I meant right. It was in this wise: Believing, implicitly, that the bending of human twigs should be accomplished during the early stage of their growth, I concluded to commence on Vieve. My intention was to give her a lesson in firmness. Accordingly, I filled a box with chestnuts, and placed it within her reach, saying, "Now, Vieve, dear, you must not touch them without my permission."

"Well, den, I dess I'll not," was the reply, while the brown-eyed three-year-old gazed wistfully toward the sweet temptation. I gave her six or eight.

"In my dear 'ittle potit, fank 'oo."

I went to my work, and labored with all the cheerfulness of an inventor who is pretty sure his machine will be a success.

During the afternoon it occurred to my mind that those eight nuts were lasting a remarkable time. Assuming my blandest tonk for this occasion, I asked:

"Vieve, have you eaten all your chestnuts?"

"No, I fink not."

"Come here, darling. Where do you get so many?"

"Oh, I dets 'em out o' my potit."

"Well, but here are more than I gave you at first," I said, as I examined the dainty receptacle. "O! Vieve, have you been disobeying me, and getting more out of the little box?"

"I 'spects p'r'aps I have."

"But are you sure?"

"Yes, I's pitty sure."

"O! dear Vieve," I cried, with the feelings of one who discovers his invention to be a failure. "This makes poor mamma feel so bad. I do not like to punish you, but what must I do? I must have my little girl obey me. Oh, what shall I do?"

The little sinner looked reflective.

"Well, mamma," she presently said in solemn tones, "I dess you had better pray."

Believing her suggestion a wise one, embodying about all the wisdom of the entire affair, I acted upon it. Returning to my occupation after our session had adjourned, the first thing that caught my attention was a scrap of an old newspaper, containing this sentence:

"He who through intention or neglect throws before another a temptation, is, if, he be overcome, equally guilty."

I put away the box of chestnuts, and am awaiting further light.

OUR WHEAT CROP

AT a meeting of the Farmers' Union, held on Thursday of last week, Mr. J. McHenry of Stainslaus Co., read the following interesting essay: "The future of the markets for California surplus wheat presents, I think, some new aspects. Great Britain is the buyer of the surplus breadstuffs of all the world. She procures supplies from Russia, Austria, Germany, France, Italy, Chili, the Atlantic and Pacific ports of the United States, to which must now be added Australia. The average annual import of Great Britian is about 3,000,000 of tons. The nearest of supply are the ports of the continent of Europe; next come the Atlantic ports of the United States; then Australia and Chili, and last California. The transit between these ports and Great Britain is by the ocean, and the cost of transportation is, therefore, in a general way, proportioned to the length of voyage. The price

of breadstuffs at the ports of export will be equal to the English price, less the cost of transportation thither, and less a further margin proportioned to the time required for a transit, which provides for the interest on the money paid for the wheat, and the contingencies of the fluctuation in the English market. Hence, it follows that wheat at a California port must be sold lower than wheat of the same quantity at the ports of any other exporting country in Christendom. And in reference to this item of quality, it must be remarked that the high grades of Baltic, of Chilian, of Australian and Western American, rate as high as Californian. The question to be investigated is, therefore, whether there is a definite prospect and danger that the surplus from those other countries which are in competition with California are likely to so supply the market in the near future as to reduce the selling cost of wheat at a California port to, or below, the cost of production.

The facts necessary to be learned in order to arrive at a judgment on this question, are not so numerous but that they can be ascertained by an inquiry, which this body may set on foot.

Some of the points to be specifically answered are, as I understand them, these:

First—As I understand, the area adapted to the growing of wheat in Western Russia and Eastern Austria is nearly, if not quite, adequate to the production of the entire surplus demanded by England; that a lack of facilities for transportation has in the past prevented such production, just as lack of the same facilities prevented it in California; that, with the supply of such facilities, an increase of production is to be looked for, not unlike the increase which California has shown in the last, and promises in the next season. Even though the increase should not be effected in Russia with the same suddenness that has been effected by California energy, yet it may be expected to be equaled in two, three or four seasons. Also, I understand that the facilities for wheat t ansportation in Russia have already been supplied by the railways built by the Government during the past two years, and which are still in progress; but the reason the surplus did not increase has been that those two years were bad ones, just as they were in California in 1870 and 1871; that the Russian and European crops generally were injured by floods and excessive wet; but a recurrence of such seasons is no more to be expected than droughts in California. In fact, continual crops must be expected to maintain their "average" yield; that this average wfll be applied in Russia to an enormously increased area, and that this area is capable, with the increase of transportation facilities, of indefinite extension. And in order to perceive the full significance of this development, it is only necessary to remember that Russia regularly supplies two-thirds of the total English import, or 2,000,000 of tons out of 3,000,000. An increase of only one half, therefore, in her surplus, would suffice to supply the wants of Great Britain, to the exclusion of every other exporting country.

But France and Germany offer a larger surplus than that of California—which has been suspended the past two years, first by the war, and next by a bad crop-year, which has a prior chance in the English market; that is, which pays a lower transportation to get there; next comes the Russian surplus, and next that of the Atlantic American seaboard, paying a freight of only $5 to $7 per ton. Last of all, are the Pacific ports of Chili, Australia and California, paying freights which are at the comparative rates of $12, $15, or $20 per ton—and of which California pays the highest. The difference between freights to England from New York and from San Francisco is never less than half a cent per pound.

Now, to show that we are not dealing with a speculative and remote danger, but with an actual and near one, t must be borne in mind that the price of first-quality wheat in England, in average seasons, during a series of years past, has been under $2.50 per one hundred pounds; it has even run as low, if I remember right, as $2. It was sold at these prices at a profit, by the exporting countries, which are still the competitors of California, and which have since increased their facilities for transportation; that is, their facilities for laying down their surplus in England in larger quantities and at less cost than ever before. Yet at the prices of average seasons in England, in past years, California wheat would have t) secure lower freights than there is now any reason to count on, in order to pay the cost of its production. With a surplus offering from the Continent increased beyond the old figures, the average English price will rule lower than there, and, as we have seen, California wheat must then be shut out as a living crop.

The only point remaining to be inquired into, in this chain of reasoning, is the question whether continental producers can afford to lay down their surplus in England at the rates which will exclude California. Experience has shown that they can. But the facts attending that production, so far as I have been able to learn them—the almost nominal rates of wages paid in the wheat districts of Russia and Austria, with the improved facilities for transportation to the wheat ports, satisfy me that the wheat from those districts will cut out not only California, but will cut out the surplus of our great West, even allowing it the benefit of the cheapest possible rates of transport to the Atlantic seaboard. If these facts as here suggested are all true, it is of the first importance to California producers to know them. The production of such a surplus as we have moved the past season, with the English market quoted at nine to ten shillings, would be as great a calamity as a drought. What could be done with the wheat? Absolutely nothing. It would not pay to harvest; there are not the animals in the State to eat it; it could not be ground for flour to China. Nothing could be done with it. And so far from this being an imaginary state of affairs, it is the state of affairs which we are to expect—which is probable—during the marketing of our harvest for 1874. And all the facts of the situation can be easily learned in time for our farmers to govern themselves.

Probably most of the information is already in the archives of the State Department at Washington, in the reports of the American Consuls at Odessa, Riga and Danzig, or, perhaps, as to the new Russian railways in the documents forwarded from the Minister at St. Petersburg. Or, if it is not there, a circular from the Department, addressed to those officers, asking the specific information, would produce it; and the Department, at the solicitation of this body, presented through our Representatives, would not hesitate, I am confident, to issue such a circular. If action be taken now, the information can be received by this organization by the time the next harvest is fully secured, and before the work for the following year is laid out.

The facts of the situation can be laid before every producer in the State, and he will go to work with his eyes open. Later in the season, as the reports of the condition and prospects of the Continental crops are received, their full significance will be understood, and producers will act understandingly in the disposal of their crops. I believe the prospect to be, that a surplus of half a million tons of wheat in California in 1874 will not repay the cash outlay of making it; and I, therefore, feel that this organization can not do a more useful thing than lay before the class whom it represents, the facts which will either confirm that belief, or show it to be unfounded.

RADICALS AND LIBERALS.

IN talking of the Liberal party, it is necessary to remember that there are Liberals and Liberals. Just as, when we speak of Continental Liberalism, everybody understands us to mean something very different from the ordinary Liberalism of English politics, so when we mention the Advanced Liberals or Radicals of English politics, everybody understands us to mean very near akin to, if not altogether identical with, the Continental Liberals to whom we have referred. When we speak of ordinary English Liberalism, we associate with the term a certain political kindliness and *bonhomie*, a generosity of sentiment and a love of justice, which, though often associated with mischievous principles, or principles that would be mischievous were they strictly followed up, naturally appeal to the common sense and common feeling of most people, and produce, if not thoroughgoing admiration, at least respect and sympathy. This kind of Liberalism is in reality not opposed to true Conservatism, except so far as Conservative policy may more completely concentrate itself upon the preservation of what is good, while Liberalism can have no rest pending the removal of what is bad. In this sense, a really national policy ought to be both Conservative and Liberal, and, in fact, a really great statesman must be always working in both Liberal and Conservative directions. When Catholics, who are worthy of the name, profess themselves to be Liberals, it is in this sense that they are so; and, so long as the Liberal party continues to answer to this description, Catholic Liberals—"Liberal Catholics" are quite another sort, and, in fact, are not Catholics at all—can be justified in expressing the warmest attachment to their political party. As we have said, however, even in England there are Liberals and Liberals, and the overwhelming importance of this distinction is daily becoming of greater and greater significance.

Perhaps it is the example of Prince Von Bismarck which has proved contagious; perhaps it is a spontaneous evolution of the anti-Catholic hate which is sometimes more or less latent, but is always present in the bosoms of the separated sects, whether nominally Christian or avowedly infidel; but, however, it has come to pass; it is, at any rate, undeniable that the persecuting spirit is again abroad; that it is agitating the blind and unreasoning masses, that it is conspicuous in the utterances of the Protestant and infidel press, that it is the ruling inspiration of recognized leaders of English opinion. For a half century back the consciousness of the wretched failure of all previous attempts to suppress the Catholic religion, coupled with a certain honorable shame at being at once so cruel and so cowardly, had disposed the mass of Protestant politicians to a policy of toleration. The notion that it wanted nothing but toleration, freedom of conscience, and so forth, to expose the supposed irrationality and untenableness of Catholicism, had also a good deal to do with the victory of tolerant ideas. "We are only cementing the union of priests and people by persecuting the Catholic Church," it was argued in many quarters. "Let us once remove the consolidating influence of hostile laws and proscriptions, and we shall behold the enormous fabric of Catholicism falling to pieces of its own accord, and by reason of the inconsistencies and contradictions which a *régime* of toleration is certain to develope." And so the anti-Catholic world has been waiting patiently—with the most remarkable patience we should say—for the happening of the expected miracle, and lo! the miracle has not yet happened; the *régime* of toleration has not proved fatal to the Church of Christ; the universal law of sects and schisms has been proved not to apply to Catholicism, but on the contrary, the Church is, if possible, more united, more strong, more steadfast, in the days of peace than in the old days of persecution. Converts have multiplied in England, and the ancient Catholicism of Ireland has not died away nor even faded. Balked of the expected results of toleration, our opponents have began to turn once more fondly to the good old days of gibbetings, and banishments, and penal laws; have begun to regret that "the work has been done negligently," and to consider whether the anti-Catholic legislation of the future may not be contrived to make amends for the bungling work of the knives of Elizabeth, and the bluntness of the swords and pikes of Cromwell. Week after week the Pagan *Pall Mall Gazette* recommends the policy of Nero and Diocletian for the imitation of its readers. Week after week, the time-serving *Times* heaves its treacherous sighs, lest after all it may again be necessary to direct the severest measures of repression against the Catholics, not as the members of a religion—that would be contrary to the "religious toleration" and the spirit of the "Nineteenth Century"—but, as the *Times* broadly suggested in its issue of Thursday last, as "enemies of human society." It was after precisely the same fashion that the Catholic priests used to be hanged and disembowelled at Tyburn, not as "priests," but as "traitors."

We have seen the most unblushing disavowals of the policy of toleration in the course of the recent education debates; and we have, also, seen the measure which was announced by Mr. Gladstone, as designed "to promote the advancement of learning with the most scrupulous regard for the rights of conscience," irresistibly transformed into a measure "for the extension and consolidation" of Secularism. In other words, there is a section of the Liberal party which couples with a general dislike of all dogmatic faith, a special and furious hate of the Christian and Catholic faith, and this section has shown itself to be able to dominate every more moderate opinion, and, in effect, has been enabled to give laws to the Liberal party. Have we any assurance that—with almost every Liberal journal, from the *Times* down to the vulgarest vestry print, openly approving the policy of intolerance—there is a chance of the Radical element being less supremely dominant over the counsels of the Liberal party in future sessions of Parliament? At the same time, it must not be forgotten that the Radicals, while preparing new engines of persecution against the Catholic Church, are still conscious of a certain depend, ence on the Catholic vote for the furtherance of a good many schemes. The Radicals count upon securing the Catholic vote precisely by means of that liberal and tolerant wing of the Liberal party which, however, they will not permit to be either liberal or tolerant toward Catholicism. The natural gratitude of Catholics toward a statesman like Mr. Gladstone is counted upon as a reason why Catholics should never attempt to shake the power of the Liberal party, even on those points which are the cardinal points of Radicalism as distinguished from tolerant Liberalism. If Catholics can only be gulled into doing the bidding of Radicalism in the delusive hope that Radicalism will ever consent to grant toleration to Catholicism, it will be a master-piece of strategy. At the time of the introduction of the lately deceased University Bill, we signalized a probable Radical manœuvre. The bill was to be burked, and thus the Catholics were to be expected, partly for the "good intentions" exhibited toward them, to go on supporting the Government just as if nothing had happened, It is evident that this sort of dodge is altogether too clever to succeed. It is probable that what the Americans call "a new departure" is not very distant among the Liberal ranks, and that the Radical yoke will be found to be too galling and too heavy for ordinary Liberals. It is certain that Catholic policy will have to exhibit "a new departure" if the principles of the Commune are suffered to predominate over the "good intentions" of what used to be the Liberal party.—*London Tablet.*

FARM NOTES.

A MORNING WITH THE FLOWERS.—The Portulacas are the first to greet me, as they open their brilliant petals to the rays of the morning sun shining through the interstices of the evergreens opposite. I well remember the first bed of these gay flowers I ever saw, all single and of the same hue—a gorgeous display indeed, and yet how poor compared with the doubled, compound flowers, of rich and varied hues, that now satisfy my sight.

Next the flaunting Zinnia attracts my eye ; only a few years ago a single flower of modest mien, it now rivals the Dahlia in brilliant hues.

Ah ! there is my old friend, the Petunia ; as unlike the puny little blossom I knew in "auld lang syne" as a modern belle in silk ribbons gay to a Puritan dame of yore. Beautifully veined with colors bright is the Petunia, a sweet presence in the garden.

And yonder the Dahlia nods his regal head, a gay fellow who has made his way from low estate to high society.

A turn in the walk reveals a bed of cheerful Phlox, which also had its small beginning. Its many colors and shades add much to the attractions of the garden.

The Coreopsis was not many years ago a rare flower ; now almost every cottage is brightened by its shining face, and new varieties appear yearly.

Here, too, are the many-hued lilies, and, more glorious yet, the roses—pink, red, crimson, white, yellow, with all the intermediate shades—all produced from a few single-rayed originals—with fragrance that might delight the angels.

But I must not particularize further. Nearly every flower that ornaments our gardens has been greatly improved, and is still subject to modification. No one can yet say what limits shall be set to science and culture. Their floral triumphs are apparently without end. But an appreciation of these should not make us forget those who have discovered in other lands and climes rare and beautiful plants and made them ours. What a gift was the Victoria Regia ! Properly enough this Demarara beauty adorned the Crystal Palace in which was held the first World's Exposition.—*Charles Ellis.*

SOWING SEED.—A bushel of wheat contains 660,000 grains. If this quantity should be spread equally over an acre of ground, it would give nearly ten square inches of space for each plant ; each plant would be a little more than three inches from the next, and there would be sixteen plants to each square foot. If the seed were sown in drills nine inches apart, there would be a plant to each in the drill. It is well known that in broadcast sowing much seed is covered too deeply, and some not sufficiently, and thus possibly half the seed sown is wasted. In drill-sowing a much greater proportion of the seed produces returns, because of its easy covering and more regular germination. If each seed should produce but one perfect ear, the yield would be over thirty fold ; but it is safe to say that every healthy wheat-plant will produce at least three stocks, so that, should the whole of the seed sown mature, a crop of ninety bushels would be the result. There is no doubt that drill-sowing will produce a better yield than broadcast-sowing, as much more of the seed will successfully germinate, and the expense of drill-sowing being less than hand-sowing and harrowing afterwards, we would advise all those who can buy or hire a drill to abandon broadcast-sowing.—*Am. Agriculturist.*

COWS.—The *Prarie Farmer* says : "The great claims of the Jersey is a cream-producing animal. Where milk is to be disposed of by the gallon, as it is in a city market or at a cheese factory, the Jersey is an unprofitable cow to keep. But where quality and richness, and not quantity, are desired, as in furnishing milk and cream for the family, or for producing butter of a beautiful rich color and fine flavor, it has no peer among all the improved breeds of cattle. There is both pleasure and profit in keeping a few of these cows on every farm. They are pets to be loved and tenderly cared for. Their yield of cream is surprising both in quantity and in quality. There is no greater dainty for the table than Jersey cream. The butter made from it is of surpassing excellence, and often commands twice the price of ordinary butter in the market. Even a few of these cows in a herd will cause the peculiar color and flavor of Jersey butter to be observed in that made from the entire quantity of milk. It is also observed that the milk of half-breeds has the characteristics of full-blooded animals.

EGGS IN WINTER.—A great many people complain that they get no eggs during the winter. This fault does not belong to the chickens, for they alone are at the mercy of their owners for a living ; hence if hard corn is once a day given, and nothing more, how can the fowl be expected to yield hen-fruit ? Our method is this : For fifty fowls take twelve quarts of fine, well-cured clover heads, or timothy hay, and cut up fine ; scald this thoroughly with boiling water ; having sufficient hay-tea, add two quarts of corn meal or bran, so as to mix with the scalded hay. If you have any scalded thick milk, add as you wish to help cool it, but don't be afraid to mix too much. Put in troughs or pans, then call up your family of fowls, chickens, turkeys, etc., and see how freely it will be partaken of, and mark the increase of eggs. Soon after discouraged hens will begin to sing ; careless roosters will soon crow every hour in the day. This is cheap food, and supplies the fowls with what constitutes a large part of their food in summer.

FOREIGN CHURCH ITEMS.

The Rev. Caithness Brodie has just become a convert to the Catholic Church.

Eleven colored priests are now being educated at the Roman College, for service in America.

The French International Society for helping the wounded on the field of battle has offered its services to Don Carlos, who has accepted them.

We believe the International Deputation laid at the feet of his Holiness the Pope, offerings which, in the aggregate, amounted to £50,000, of which sum £20,000 was presented by the Catholics of Belgium.

The committee of the Dean Cogan Memorial Fund has resolved on erecting a suitable monument to him in Slane, his native parish, as well as in Navan, with which the lamented deceased was so long identified.

The London *Standard*, the organ of Mr. Disraeli's party, is of opinion "that the triumph of Don Carlos is inevitable—almost all Spain being Carlist." The *Daily Telegraph*, Mr. Gladstone's organ, publishes a biography of the Prince, and is of the same way of thinking as the *Standard*.

Bologna has joined her prayers to those of the other cities of Italy, in expiation of the blasphemies pronounced against our Lord by certain hot heads in Rome. A *triduo* was solemnized in that beautiful old city, not long since, in the "Corpus Domine," Church, and the crowds which thronged it was very great indeed, so much so, that many thousands were unable to enter and had to turn back. Bologna, is well called *La fedelissima*, the very faithful.

The *Unita Cattolica*, of Turin, in describing the arrival of the Duke and Duchess of Aosta, ex-King and Queen of Spain, in that city, takes occasion to pay a very high tribute of praise to the Duchess and the Princess Clothilde, and says ; "These two pious ladies are two angels, who will pray for their unfortunate country." The capital of Piedmont was brilliantly illuminated in their honor, and great and sympathetic crowds welcomed them back to their home.

The Pope has sent a very beautiful bust of St. Peter, in white marble, as a gift to the Church of San Petronio, Bologna. One of the Bolognese papers takes the occasion to remark that Pius IX has "indeed been a benefactor to Bologna. He has enriched our public galleries with pictures and statues, our libraries with rich and rare books, our churches with beautiful works of art, and even now in his poverty he remembers us. What have our liberators done ? Destroyed forty-three churches, suppressed the monasteries, and pocketed their revenues."

At the last Veglione, or masked ball of the season at Milan, a number of prostitutes appeared disguised as Sisters of Charity! At Rome a group of half-drunken men and women, dressed in dominos and *pierots*, broke into the Church of *Saata Maria in Monticelli*, and danced about the sacred edifice, singing, all the while, lewd and blasphemous songs. The people, at last, hearing of this horrid act of desecration, came in crowds to the church and expelled these wretches, who had a narrow escape from being torn to pieces by the indignant Romans.

In the Roman Trastevere a society has been founded, entitled the "Infernal Society." Money is paid to poor parents to prevent them from baptizing their infants, who are handed over to the Liberals, and are "named," as the Internationalistic rite is called. The festivities on this occasion are described as perfectly abominable. "A group of women," says the *Unita*, "dressed as bacchantes, surround the crib of the child and dance, while they sing a horrible sacrilegious parody of the baptismal service." This reads like a scene from the "terror" of '93. Is Italy coming to that?

A grand *civil* funeral service took place recently at Staglieno, Genoa, in honor of the Saint of the Revolution, Mazzini, canonized last year by Alberto Mario in the Roman Capitol. It was a somewhat showy demonstration, and the body of the "Saint" was exposed to the veneration of the faithful ! There are at present in Italy three great parties — the governmental, or Italy of to-day, which organizes official festivities, like the recent indecent carnivals of Rome and Milan ; the Mazzinian, or Italy of to-morrow, which venerates the hair, bones and spectacles of Mazzini (for particulars see *Catholic Review*, No. 2, vol 1) : and lastly, the Italy of Pius IX, which will, please God, be the Italy of the future.

CHURCH IN THE UNITED STATES.

Right Rev. Bishop Wood, of Philadelphia, has just recovered from a severe illness.

Bishop Corrigan, Bishop elect of Newark, will be consecrated on the third Sunday after Easter.

Rev. Father Wenninger, S.J., opened a mission in St. Gall's Church, New Orleans, on last Sunday.

A monument has been erected at Rouen to the venerable La Salle, founder of the order of Christian Brothers.

The Catholics of Athens, Green Co., New York, are not fifty in number, yet they have built a church worth 2,450 dollars.

Eight of the Dominican fathers are now engaged in giving a mission in St. Paul's Church, Brooklyn; it will end on Palm Sunday.

The French Catholic Benevolent Society of Baltimore, which has existed in that city for a number of years, has recently been re-organized.

The Catholics of Corry Pennsylvania, will commence building a new Church this season, the corner-stone of which was laid last summer.

On Sunday, March 8th, Rt. Rev. Bishop Domenec, of Pittsburgh, raised to the dignity of the holy priesthood, Rev. J. Ritter, in St. Augustine's Church of that city.

The Catholics of Wichita, Ledgwick Co., Kansas, have bought the Presbyterian church of that place, and dedicated it to the honor of S. Aloysius.

The *New York Sun* says the community of Sisters of Mercy in that city does not number over seventy members, but it is astonishing the amount of work accomplished by these half-cloistered worshipping workers.

Bishop Mc Closkey, of Louisville, has obtained a fine site on the Newburg-road, three miles from his Cathedral, for a boy's industrial school. He has secured some excellent Brothers to manage it on its opening in the autumn.

On Sunday March 23d, the Right Rev. Bishop Grace of the diocese of St. Paul, Minnesota, ordained to the holy order of priesthood in the Cathedral (city of St. Paul) the Rev. John Parly and Rev. Louis Salzedec. Both the newly ordained belong to the Benedictine order.

The monks of the Benedictine Order are building a monastery at Clinton, Stearns County, Minnesota, where are already gathered, in community, twenty priests, besides a number of lay brothers and students. In this new country the old spirit of the Benedictines will be afforded an opportunity for new development and utility.

Phildelphia, the fourth oldest diocese in the United States, contains a Catholic population of 250,000. The churches already in use number 105, and the chapels and stations sixty-six, and in these as many as 202 priests labor in God's cause. The See was erected in 1808, and two years afterwards, the Right Rev. Michael Egan was consecrated its first prelate.

The Catholic Episcopacy has lost during the past year, two Roman and one Spanish Cardinals, one Latin Patriarch, six Archbishops, of whom two were Italians, one French, one American, one Peruvian and one Greek; twenty-two bishops, of whom seven were Italians, five Englishmen, four Frenchmen, three Americans, one Austrian and one Mexican.

The diocese of Milwaukee, Wisconsin, the third largest in the United States, was organized twenty nine-years ago. It contains a Catholic population of 160,000. The churches number 244 ; the chapels and stations forty-seven ; priest, 186 ; ecclesiastical seminaries two ; male academies four; one Catholic normal school ; ten religous communities ; five charitable institutions ; and four female academies. The right Rev. J. M. Henni, D. D., who was consecrated its first prelate on the 19th of March, 1844, still survives.

The new hospital being erected at St. Louis, for the Sisters of Charity, will be one of the finest structures of its kind in the United States, and when entirely finished will cost about 175,000 dollars. The edifice will be four stories in height, each story to be fourteen feet in the clear, and will have a frontage of 230 feet, by a main depth of fifty feet, to which will be connected three wings, each 125 feet deep. The hospital is intended for the treatment of male and female patients, and will, when completed, accommodate some 400 persons.

Last summer the girls of the Catholic Protectory, in the town of West Chester, New York, sent to Pius IX the proceeds of their over-work performed during a considerable period. On the very day that their contribution reached His Holiness, he was pained to read in the newspapers an account of the destruction of the building occupied by the female department of the Protectory, and at once instructed one of His Cardinals to forward to the Protectory a service of silver, to be disposed of for the benefit of the institution.

The diocese of S. Paul, in the United States, comprises the State of Minnesota and Dakota territory, east of the Missouri River. Its first incumbent was consecrated in 1851, and the See, which twenty years ago was one of the most insignificant in the country, now ranks among the largest there being 160 churches, and eighty-four stations, seventy-seven priests, seventeen ecclesiastical students, three male religious orders, six female religious orders, three asylums and protectories, twelve female academies, five conferences of S. Vincent de Paul, one college, one hospital, and a Catholic population of 100,000.

The Little Sisters of the Poor, who by the kindness of Father Walter, have been temporarily occupying a small house near St. Patrick's Church, Washington, D. C. removed to their new and commodious home, corner of H and 3d street N. E. on Wednesday last, (St. Joseph's Day). In their future abode they will have suitable accommodations for about three hundred aged poor people of both sexes. The building has been constructed with a view to enlargement, and ample room secured for that purpose. The Little Sisters speak in terms of warmest praise of the liberality of the citizens, without regard to creed, in helping them to provide for the wants of the aged, infirm, and deserving poor. This Heaven-born Order has really accomplished wonders since its advent among us. The all-powerful hand of God is clearly manifest in its beneficient workings.

The Augusta (Georgia) *Constitutionalist* announces the death, on the 8th instant, of Mother Mary Vincent, *nee* Mahoney, for many years Mother Superior of the Convent of the Sisters of Mercy in Savannah. Mother Vincent came to America with Bishop England in 1834, and entered the Convent of the Sisters of Our Lady of Mercy at Charleston in the same year. After remaining with them for eleven years, she was transferred to the newly established house at Savannah to be its first Superior. She held this position for thirteen years, and endeared herself to all who knew her. Subsequently she held positions of importance in Augusta, Macon and Atlanta, her death occurring in the last mentioned city on the above date. For thirty-nine years she faithfully served her Lord, and in the 65th year of her age was called to receive her eternal reward. May she rest in peace.

TRIFLES.

Moments make the year, and TRIFLES life.—YOUNG.

A Southern paper says that "Barto County has turned out eighteen ministers since the war." It does n't state what they were turned out for.

The Maine people don't stop for trifles in estimating the cold weather; but say that the mercury fell one or two "clapboards," as the case may be.

Jacksonville, Tenn., young ladies tie up their taper fingers, and when, in the evening, the young gentlemen callers inquire the cause, blushingly reply: "I burnt them this morning while broiling the beefsteak."

A Danbury youth, who could not sing or play, wishing to serenade his girl, whistled for half an hour under her window one evening, and when he got over the fence, found about seventy-five dogs waiting to see what he wanted.

A Savannah gentleman having set a steel trap to discover what became of his chickens, found his mother-in-law grievously lacerated the next morning. Since then the demand for steel traps is said to be something unprecedented in the hardware trade of Georgia.

Miss Addie Taylor, of Bridgeport, Ct., attended a Frenchman who was sick with the small pox a few months ago, and now he has given her a fortune of $50,000. All the girls in Connecticut are looking for small-pox cases now.

A strong-minded woman in Detroit made the following gentle reply to a politician who had called at their house to get her husband to go to the polls and vote: "No, sir; he can't go. He 's washing, now, and to-morrow he 's got to iron; and if he was n't doing anything he could not go. I run this 'ere house, I do, and if any one votes it 'll be this same Mary Jane."

A chap in Upper Kingston tried to perform the rather difficult trick of cutting a clothes-line over his head and a block of ice at his feet with the same stroke of his axe. It resulted in blacking both his eyes, and nearly knocking the top of his head off, without cutting either the rope or the ice. In future he will confine himself to dissecting one thing at a time.

The fleshy owner of a crow-bait span was complaining to some by-standers that he did not know what was the matter with his horses. He had tried every thing he could think of—condition powders and all other specifics—but to no purpose. A stable boy of Irish persuasion, whose sympathies were aroused by the story, comprehended the situation, and modestly asked: "Dis yees iver thry corn?"

A SCOTCH farmer interested in a "company" steam plow set, reports that last season it plowed and cultivated 1,035 acres and earned $2,210. The result on the land plowed by it was that the "finger and toe" disease, very prevalent elsewhere in the turnip crop that season, was not felt on these farms. The plowing was thus done more cheaply and was more effective than by horse-power.

A lawyer built him an office in the form of a hexagon or six square. The novelty of the structure attracted the attention of some Irishmen who were passing by. They made a full stop, and viewed the building very critically. The lawyer, somewhat disgusted with their curiosity, raised the window, put his head out, and addressed them: "What do you stand there for, like a pack of blackguards, gazing at my office? Do you take it for a church?" "Faix," answered one of them, "I was thinking so till I saw the devil poke his head out of the window!"

TELEGRAMS OF THE WEEK.

Charles DeLong, Minister to Japan, has resigned.

The strike of the quarrymen in England has ended.

O'Kelly, the *Herald's* correspondent, is to be tried as a spy at Manzanillo.

Bullion in the bank of England has decreased the past week £548,000.

The specie in the Bank of France has decreased 250,000 francs the past week.

The rumor that Bancroft, our Minister in Germany, was about to resign is incorrect.

The insurrection at Gonaives, Hayti, has been suppressed, and thirty of the insurgents executed.

Colonel Theodore Tyrer has been sentenced to five years imprisonment, in Buffalo, for forgery.

The young Emperor of China has assumed the "personal and sole management" of the Chinese Empire.

A scarcity of food prevails in the Islands Aran, off Galway. Subscriptions have been opened for their relief.

The Italians employed by the New York Gas Company have all left, and Germans have supplied their places.

Saint Marie Girardin, the well known French author and statesman, died suddenly in Paris, of apoplexy.

The New York striking gas-men have surrendered, and ask to be restored to their old positions at former wages.

Victor Emanuel will visit Vienna during the exhibition, if the condition of Italy will permit of his departure.

The giving way of a trestle at McKeesport, Pennsylvania, recently, killed one man and wounded several others.

It is alleged that the reason of the Carlists repulse at Puigcerda is because they would not fight on Good Friday.

The insurance on Horace Greeley's life of $100,000 has been collected. The policy is the largest paid in the last decade.

Rumors are current in Havana of difficulties in Porto Rico; but nothing definite is known as to the character of the trouble.

The dam across the Oswego River, near Oswego, was torn away yesterday. It was owned by the State, and cost $180,000.

The New York Senate passed to a third reading the New York charter, retaining the present heads of Departments, including Comptroller Green.

There were nineteen bids for gold on Friday last, amounting to six millions, at 17⅞ to 18 19-100. A million and a half were sold from 18 13-100 to 18 19-100.

Owen Moffat and an unknown man were killed by a premature blast at the Dexter Lime Rock Quarry, at Lincoln, Providence. Two others were seriously injured.

A desperate fight occurred a few days ago in Olonne, Department of Vendee, France, between two companies of strolling actors. Nine were killed and several injured.

The wife of Robert Pierce was found dead in her house in Camden, New York. Her child, four years of age, states she saw her father do the deed. The murderer is still at large.

Conflicting rumors about the success of the gas strike are in circulation in New York. The companies say it is a failure, and the gas men state that their strike is perfectly organized.

The steamer *City of Mexico*, of the Alexandria line, has been attached in New York by the United States Marshal for $200, due to the United States for a violation of the shipping law.

The New York Senators reported as having received $5,000 each for voting against the *pro rata* freight bill, deny the allegation, and ask to appear before the Assembly Investigating Committee.

Specie dealers are complaining of the United States Mint for delaying the issue of the new silver coins. The officials state that the new dies are not ready, and they can not issue coins from the old ones.

At the examination before the Lord Mayor of London, evidence was given conclusively showing that Bidwell, who was arrested at Havana, was the chief operator in the frauds on the Bank of England.

During practice on board the ship *Cambridge*, at Devonport, England, on Wednesday, the 8th instant, a shell burst. The officers refuse to give information, but it is understood a number of men were wounded.

A suit has been commenced by Nathaniel McCarthy, of New York, to recover $175,000 from John H. and Harvey K. Flagler, of Boston, based on alleged fraudulent transactions in iron and stocks in Boston.

Carl Vogt, the alleged murderer of Chevalier de Bianco, has been arrested by the United States Marshal in New York. The German Council maintains that the case comes within the jurisdiction of this Government.

In the Postal Car investigation Mr. Hinckley argued in favor of railroad companies being paid by measurement, instead of weight, for carrying mail matter, and against being compelled to use patent heating apparatus.

In the Assembly, at Albany, a resolution was adopted to arrest, and bring before the Bar of the House, Wm. M. Tweed, Jay Gould, and John B. Dutcher, for refusing to appear and testify before the Erie Investigating Committee.

A commotion has been created in Wall Street by the announcement that the Grand Jury has summoned several leading bankers, who are inclined to tell all they know about the cliques formed and forming, and to give the names of the usurers.

One of the English detectives, now in New York working up the Bank of England forgery case, was robbed, the other night, of his watch, and pocket-book, and papers for the extradition of Bidwell, of Havana. The papers have been returned.

Senator Casserly is in New York with the Senate Special Committee on Transportotion Routes to the Seaboard, who are hearing the railroad magnates on the question of mail service and compensation. He does not contemplate coming home before the first of May.

The first yellow fever patient seen at the New York quarantine this season arrived on Wednesday, the 8th instant, from Rio Janeiro. The authorities have taken every precaution to arrest the progress of the disease, and no fears of a general epidemic are entertained.

Ex-Senator Cole has informed the President and Secretary of State that he is not a candidate for any foreign appointment. He does not want the mission to Japan, nor will he accept any appointment. The general impression now is, that ex-Senator Nye will be appointed Minister to Japan.

A new York journal gives the following as a list of Senators who last year received $5,000 each for voting against the pro-rata freight bill, as brought out in the Erie investigation: Geo. Bowen. Laren L. Lewis, Wm. B. Woodin, Norman M. Allen, Gabriel T. Harrower and James Wood.

The Fifth Avenue Presbyterian Church, between Twenty-sixth and Twenty-seventh streets, New York, has been burned down. The building was valued at $40,000, and the organ at $10,000. The fire was caused by a defect in the heating apparatus. The church was insured in several companies.

The latest figuring on the Ohio Constitutional Convention shows the following result: Regular Republicans elected, 50; Independent Republicans, 3; Regular Democrats, outside of Hamilton County, 42; in Hamilton County, 5 Democrats and 1 Liberal Republican, and 4 candidates are elected whose names were on both tickets. Both Democrats and Republicans claim the Convention, but until the official returns are read, it is impossible to know which party will have a majorty in the Convention.

Paris letters say that of 20,000,000 francs subscribed in France for the construction of the imaginary Memphis and El Paso Railroad, eighteen and a half millions went into the pockets of those engineering the scheme, and the remainder was used to make extravagant contracts, that the sale of bonds might be further stimulated.

An examination made into the affairs of the Michigan State Land Office, under the management of ex-Commissioner Edwards, develops the fact that he has sold lands that did not belong to the State, to the amount of 12,904 acres. All were sold at nominal prices. The land belonged to the United States, to the Chicago and Northwestern Railroad, and to private parties.

The report of Comptroller Green, of New York, shows that $3,560,676 was paid by the city and county of New York for advertising during 1867 to 1871. The reduction in 1872 from 1871 was nearly a million dollars. The Comptroller thinks $100,000 will cover the cost of 1873. Unless the Legislature orders additional advertising, the claims presented since 1871, but not allowed, would make the total claims for five years, $5,180,995.

A Workingmen's Convention will be held in New York City on the 22d inst. to take action to insure a speedy enforcement of the Eight Hour Law. It is said that workingmen in general have little sympathy with the agitators, and do not care to be involved in a repetition of the disaster of a year ago. A German of the City Gas Works was brutally beaten and unnaturally mutilated by the strikers.

The greatest flood known for fifty years has swept over the vicinity of Thamesville, Ontario. Many families have been compelled to move, and others have taken refuge in the upper stories of dwellings. Farm houses are inundated, and horses and cattle are struggling to reach places of safety. In the principal street, water is four feet deep. The Post-office and several stores can only be reached by boats. Four bridges on Grand River have been carried away.

A large number of stockholders of the Cleveland, Columbus, Cincinnati and Indianapolis Railroad have determined to resist the proposed increase of stock and lease of the road to the Atlantic and Great Western Company. The stockholders claim that the five millions of new stock is wholly uncalled for, and is proposed only for fraudulent and corrupt purposes, and that the A. & G. W. Co., with its one hundred and nine millions of bonds, is hopelessly insolvent.

A dispatch from Los Angeles states that Major Randall, of the Twenty-third Infantry, struck the Tontos on the East Fork of the Verde, and killed forty-one warriors, and captured a number of women and children. Propositions to surrender were received from a large number of the worst Apaches in the Territory. General Crook and others have gone to Camp Verde to meet the troops now coming in. Great results are anticipated.

The attorneys of the Central Pacific Railroad Company have served notice of motion to dismiss the appeal taken by that corporation to the United States Supreme Court, that said State has the right to tax the road and other property of the company. This motion of appellant in error will of course be granted, under the uniform practice of the Supreme Court, as there is no counter claim in the case, and the decision of the California Court will therefore stand.

Thomas Jenckes, of Rhode Island, is retained by the Attorney-General to assist in the prosecution against the *Crédit Mobilièr* and Union Pacific. It is proposed to prepare a bill in equity, in which the Government as creditor will seek first to compel the stockholders to pay into the treasury of the corporation par value of the full paid stocks, as required by the charter, but which was issued for much less. Secondly, to compel the *Crédit Mobilièr* stockholders to restore to the Company treasury their illegal and inordinate profits, which have endangered the credit of the Government loan to the road.

Brigham Young telegraphs the New York *Herald* that his resignation as Trustee in trust for the Church and as President of Banking Institutions, does not affect his position as President of the Church, in which capacity he will still exercise supervision over business, ecclesiastical and secular, leaving the details, however, to younger men. He says the institutions of Utah are well established, and speaks warmly of its material condition. The Mormons intend establishing settlements in Arizona and influencing the Apaches to peace. In the meantime they invite all good citizens to Utah, where property is less taxed and better protected than elsewhere in the United States.

PACIFIC COAST ITEMS.

Stockton is going to have a street railroad.

David B. Atkinson has been appointed Postmaster of Virginia City, Nevada.

A large number of horses in Sacramento have the epizootic in a mild form.

Eureka, Nevada, is to have one of Stevens' oxy-hydrogen flame furnaces built.

Some of the Yolo farmers are mowing early sown wheat, which is growing too rank.

Nevada labor economists declare that one Piute will do more work than two Chinamen.

Owing to frosts there will be little fruit except grapes grown in Lake County this season.

The late Mormon Conference was something of a failure, and the Saints were apathetic.

It is thought that Mexican traders are supplying the Apaches with guns and ammunition.

Peaches in Sonoma have already attained a good size, while apricots are larger than filberts.

The work of surveying the route for the narrow-gauge railroad to Visalia commenced on Friday last.

James H. Moore, an old resident of Nevada County, died at San Juan last Saturday, from the effects of a fall.

Grass Valley's big girl baby, weight thirteen pounds, is beaten by Nevada's big boy baby, weight fourteen pounds.

Gen. Jefferson C. Davis has been appointed to succeed Gen. Canby in the command of the Department of the Columbia.

The examination of Robinson, concerned in the Gorden case at Oakland, was not passed upon, and will go over to a special Grand Jury.

The epizootic has appeared in Ione City in a mild form. Over twenty cases are reported. No fatal cases have been heard of yet.

The work of constructing the aqueduct from the Sierra Nevada Mountains to Virginia and Gold Hill will soon be entered upon vigorously.

Omaha advices state that the railroad travel through that city to the west is still increasing, and has now become greater than was ever before known.

Governor Booth has offered $500 for the arrest and conviction of the murderers of A. Lind, at North Bloomfield, Nevada County, March 25th.

Ground will be broken on Monday, on the Salt Lake, Sevier Valley and Pioche Narrow Gauge Railroad, and the work will be rapidly pushed the coming season.

Starr & Co., mining on Indian Creek, Siskiyou County, while ground sluicing last Friday, picked up seventeen ounces without cleaning up. One piece weighed five ounces.

The County Treasurer of San Mateo County is a defaulter to a large amount. At a meeting of the Board of Supervisors a committee was appointed to examine into the matter.

D. Morey, of Watsonville, has invented an attachment to threshing machines, by which straw is used for fuel in running the engine. One ton of straw per day is sufficient.

Strong efforts are being made in stockton to obtain a commutation of the death sentence of John J. Murphy, who killed his brother-in-law, Pat Murphy.

Sheriff Bryte, of Sacramento County, is to serve a writ of *habeas corpus* on Lieutenant-Governor Pacheco for Edward Robinson, now confined in the State Prison.

James Doak, an old and well-to-do farmer in Georgia Township, Sacramento County, his wife, and one William Smith, were recently drowned by the upsetting of a skiff two miles this side of Steamboat Slough, in the Sacramento River.

San Buenaventura has a peach tree two years old this spring, from the seed, that measures seven inches in circumference, is in full bloom, and looks as if it would turn out at least a peck of peaches.

Nevada may yet become famous for gold quartz mining. A rich and well defined auriferous vein has been discovered about sixty miles north of Pioche, a few miles this side of Sacramento district.

The dead body picked up on the northern coast is supposed to have been that of a son of Mr. Hogan, who was coming down in the "Wright" from the Stickeen River.

It is reported that a late earthquake made a bridge across the Columbia River, at or near Fort Shepherd, in British Columbia, about thirteen miles north of the boundary line.

Mrs. F. J. Page has so far recovered from the effects of her wound as to be able to be up and around the house, and to eat her meals regularly.

The mill belonging to the Juniata Mining Company at Aurora, was destroyed by fire a week ago Tuesday. It was insured in the Imperial Insurance Company for $9,000.

The daily yield of the Crown Point Mine is 550 tons. The receipts of the mine for the first half of the month of March amounted to nearly $500,000, and for the entire month is expected to foot up to $1,000,000.

The Swamp Land Commissioners have allowed claims against Districts Nos. 3, 76 and 148. The application to have District No. 3 surveyed was refused, the Board having no power. Warrants will hereafter be allowed only at regular meetings.

The shoemakers' strike in Marysville originated in an order from the employers that hereafter the workmen should furnish the findings and receive pay for them when manufactured. No attempt was made on either side to change the rates of wages or the hours of labor.

Sixty members were present at the Third Annual Meeting of the State Medical Society, yesterday, in Sacramento. Dr. G. F. Montgomery and Dr. G. A. Shurtleff delivered addresses in the morning. In the evening, Dr. E. M. Curtis and Dr. W. F. Hatch.

There are vast deposits of iron ore in Calaveras County which assay as high as 70 per cent. If such is the case, we see no reason why these mines can not be profitably worked. Pig iron is now worth from $60 to $65 per ton, which certainly affords a sufficient margin to encourage capitalists to engage in the business.

The Virginia City *Euterprise* thus pays its respects to the *Chronicle*: "The San Francisco *Chronicle* of Sunday has an article on "Blackguards of the Press." It says there are "about six" editorial blackguards in California. The *Chronicle* does not mention names, but, judging from the tone of the article, we infer that the writer is one of them.

It is known that Brigham Young will resign the Presidency of the Utah Central and Southern Railroads, and accompany the Missionary Society to Arizona, which will be large, as it is intended to be employed in building Tom Scott's Southern Pacific Railroad. Emigration will be promoted in order to increase the Mission. The political control of Arizona is looked to.

The Beet Sugar Company are about to inaugurate as an auxiliary to their business the manufacture of their own barrels, which they will make of cotton-wood, that being found to be vastly superior to those of pine, heretofore used. They have ordered and received from the East all the necessary machinery, and have contracted for large quantities of wood from Feather River.

[*For The Guardian.*]

GLORIA PATRI, ET FILIO, ET SPIRITUI SANCTO.

"*The old faith is proved to be a positive faith by the very fact that it has traversed the ages unchanged.*"—Madame Smetchine.

God of armies! God of battle!
God of earth, and God of sea!
We as one from vale to mountain,
Lift our voices up to Thee!

King, we hail Thee! Earth's Redeemer!
This is Thine in cot and hall;
In Thy loving grace enfolded
Faith that comprehendeth all!

All of beauty! All of power!
Saved to us through sin and loss,
By the thorns that pierced Thy forehead
In the shadow of the Cross!

God of joy, and God of sorrow!
God of sunshine, and of rain!
Hear our voices calling to Thee
From the woodland and the plain!

Day and night our shouting foemen
Send their cry upon the air,
Yet the echoes they awaken
Are but battle-songs of prayer.

"Shield us with the shield of mercy!
Arm us with Thy words of trust;
Falter not! nor let Thy banner
Trail its brightness in the dust!"

God of armies! God of battle!
God of earth, and God of sea!
We as one from vale to mountain
Lift our voices up to Thee!

EMERALDA BOYLE.

March, 1873.

THE PHENOMENON OF THE STIGMATA REPEATED IN SAN FRANCISCO.

ON Good Friday an event occurred in this city which has created no little excitement among those who have become acquainted with the facts in the case. Without any premonitory remarks or other prelude, we shall give a simple narrative of the developments as they have been made known to us by reliable parties who were witnesses of the things narrated. A young lady, Miss Collins, twenty-two years of age, and daughter of Mr. Jos. Collins, a wealthy and prominent citizen, is the person directly interested. About two years and a half ago, she was a pupil at the Convent of Notre Dame. On her return to this city she left her father's home, and with a friend, Miss Armer, commenced the practice of charitable acts—visiting the sick, clothing the destitute, and instructing little children. Many of the charitable persons of the city co-operate with Miss Collins, Miss Armer, and an elderly lady who keeps house for them, in their good works. The Archbishop approved of this semi-religious order, and has paid the house rent of these ladies since they began this practice. Miss Collins has always been in delicate health, and has frequently received the last Sacrament of the Church, given to those in a dying condition. She has had periodical attacks of the heart disease, and intense pulmonary congestion. Soon after Miss Collins and Miss Armer entered upon their charitable and self-sacrificing duties, Miss Collins was prostrated by a return of her complaint. She recovered but slowly and imperfectly, and on January 2d, at the children's festival in the basement of S. Mary's Cathedral, she was seized with a most violent attack. She was taken to her residence, and two or three days afterward was again seized with congestion of the lungs, followed by congestion of the brain. The attending physician, herself and all her friends, were convinced that there was no hope of her recovery. She took leave of those who stood by her bedside, and made her final preparations for death. On Wednesday, January 8th, she was all day in convulsions, her limbs were rigid and cold, and a pain in her right side became so acute that she could not be moved. Toward six o'clock she grew better, but on the night of the third day became speechless, and was compelled to write her wants and wishes in pencil.

At 12 o'clock that night, Miss Armer and the nurse who watched by her bedside believed her dying, if not dead. They recited the prayers for the departing soul, and held the blessed candle by her hand, according to the custom of the Church. Presently Miss Collins closed her eyes and drew a long breath. They then believed her dead; but to their utter amasement and bewilderment she revived and made signs that she wished to write. They gave her the pencil and paper, and she wrote as follows:

"Put three drops of the water from the font of our Lady of Lascalette in my mouth and say three 'Hail Marys' with me before the crucifix." They complied with the instructions, and perceived that she joined mentally in the ricital of the prayers. As soon as ended, she reached out her hands for the crucifix, and kissed, with an expression of great devotion, the five wounds of the Saviour. She then intimated that she wished to have a little water. They gave her some, and she immediately rose up and declared, with a beaming and heavenly countenance, and in a strong, clear voice, that she was cured, and she called on her companions, Miss Armer and nurse, to join her in saying the rosary for the sick. She wished to recite the principal parts of the devotion herself, but yielding to the request of Miss Armer, only made the responses, in a clear and loud voice. She then requested her companions to retire, but seeing they had some objections, told them she would set the example. She laid down quietly, and slept without motion or sign till morning, when she ate heartily, and seemed quite returned to health. Since then she has never for a moment suffered from any of those diseases to which she had been before a victim, and which had more than once brought her to death's door. On being questioned about her recovery, she stated to her confessor, her companions, and others of her friends, that immediately previous to her recovery the Blessed Virgin spoke to her in a voice clear and musical, but as if it were coming from afar, directing her what to do in order to obtain her health, approving her manner of life, and giving her some counsel for her own guidance. Her recovery was regarded by all conversant with the facts as being a miraculous one, and contrasting her subsequent excellent health with her former miserable condition, there seems to be no reason to doubt but that she was saved by the merciful interposition of the supreme power of God.

From the time of her recovery she knew and intimated to her companions that she would have to endure much for the love of God. After some weeks she experienced, without any assignable natural cause, an intense pain in her temples, which caused her indescribable anguish. These sufferings suddenly passed away, but in the course of some days returned with equal violence. Her friends regarded these sufferings as extraordinary in the commencement and ending, and were convinced that it was not a case for medical treatment. So far there were no perceptible marks on any portion of her body, but during her sufferings of the Feast of the Five Wounds of our Lord, she felt an acute pain in her head, her side, in both hands and in both feet. On the Friday before Good Friday, the Feast of the Seven Dolers of the Blessed Virgin, she exprienced those pains in the same parts, and on that day the Stigmata, or marks of our Saviour's wounds, became clearly visible on the backs of her hands, and blood oozed from her left side, near the heart.

Several persons witnessed the stigmata on this occasion, but were loth to reveal the fact, preferring to await further developments. That night the pains passed away, and her usual health returned. On Holy Thursday the same sufferings were experienced, commencing in the afternoon and becoming very intense during Thursday night. On Friday the stigmata appeared on the surface of both hands and on the upper surface of her feet. Blood also oozed from her side.

During the day her sufferings were indescribable, and were witnessed by a large number of people. Among the spectators were the following, who were struck with wonder at the extraordinary phenomena: Mr. R. Tobin and family, Mr. John Sullivan and wife, Mr. C. D. O'Sullivan and wife, Mr. J. A. Donohoe and wife, Mr. George Hooper and wife, Mrs. Emmet Doyle, Mr. D. J. Oliver, and many others.

Dr. Polacki was standing by Miss Collins' bedside, taking notes on the condition of the patient. He confessed that the case was beyond the reach of his medical science. Her head moved from side to side with the intensity of her agony; and her tongue was parched and swollen. The stigmata and suffering continued unabated until 12 o'clock on Friday night, when she suddenly experienced some relief, and was able, for the first time in twenty-four hours, to take a little water. On the next day she attended divine service in church, and has since been in the enjoyment of excellent health. The marks of the Stigmata remain on her hands and side. She has never, at any time during her sufferings, been unconscious, except when they were so intense as to cause momentary delirium. She prayed continually, and her countenance ordinarily indicating extreme agony, occasionally relaxed into a sweet and heavenly smile. At times her hands were extended in the form of a crucifix, and became so fixed and rigid in that position that it was impossible to move them. Although the young lady has endeavored to keep the circumstances as quiet as possible, the miraculous signs became reported about, and since that time she has been continually besieged with curious visitors.

SUNDAY SCHOOL PRESENTATION.—On Monday evening, Miss Donohue, a talented and accomplished singer was presented with a handsome amethyst ring by the members of the S. Joseph's Sunday School Society, Tenth Street. Mr. M. Warde, in presenting it, made the following remarks: "The members of S. Joseph's Sunday School Society, feeling that, both personally and as a society, they are deeply indebted to you for the many services you have so willingly rendered them, with a view of expressing their gratitude, have decided to present you with this ring as a slight token of their respect and esteem." Miss Donohue replied fittingly, thanking the Society for their kindness, and hoped that when occasion offered, she would be able to assist them to the best of her ability. After the presentation, and as the ladies and gentlemen present were about to partake of some refreshments, the Secretary of the society called together the members, and proceeded, to the complete surprise of the President, Mr. M. Warde, to present him with a pair of sleeve buttons, and a set of studs to match—amethyst. In replying to the remarks of the Secretary, Mr. Warde said he could not fitly express his feelings; the action of the society was so unexpected, and he was taken so completely by surprise. He thanked them from his heart, however, and he hoped that he would, in future, merit their approbation, as this rich token had shown him they thought he merited in the past. After the presentations, the society adjourned for refreshments.

MISSION AT WATSONVILLE.—On the 20th inst., a mission will be commenced in S. Patrick's Church, at Watsonville, which will be conducted by Revs. James McGill and Maunce O'Brien of Los Angeles. It will be continued for one week.

SPECIAL NOTICE.—The publishers of THE GUARDIAN give notice to their city subscribers, on the route bounded by California, Montgomery, Market and Larkin streets, that J. HILTON is no longer in their employ as Carrier, and all persons are hereby cautioned against paying him any money on account of THE CATHOLIC PUBLICATION COMPANY.

DIED.

LEONARD—At Santa Clara College, April 10th, Francis J. Leonard, a member of the Society of Jesus. [Troy, N. Y. papers please copy.]

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, he urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

A SPLENDID STORE.—In our advertising columns will be found a notice of a Grand Spring Opening which has just been made by J. J. O'Brien & Co., at No. 606 Market Street. This firm is one of the heaviest importers in the city, and many of their cases are received direct from the European and native factories. They have recently received forty cases of foreign goods adapted for the present season, and of the newest styles and best makes of shawls, silks, poplins, water-proofs, blankets, flannels, and *robes de chambre*. Messrs. O'Brien & Co. have also a large and varied assortment of Mourning Goods, including Black Drape Cashmere, Henrietta Cloth, Bombazines, Poplin Alpacas, Gilt Alpacas, Cretonnes and Foulards. We advise parties visiting the city to pay the firm a visit before going elsewhere. Good bargains and the best of goods may be had; the store is No. 606 Market Street, one door above Montgomery.

NEW SONGS.—We have received from M. Gray, the enterprising music dealer at No. 623 Clay Street, two songs which have just been issued. They are, "I will Stand by My Friend," as sung by the great Vivian, and "Plucking of the corn," as sung by Billy Emerson. The title pages are embellished with photographic portraits of these great artists, and the music will undoubtedly have a large sale. They are sold at forty cents each.

T. D. JOHNSON, M. D.

San Jose, California.

DR. T. D. JOHNSON respectfully returns his many thanks to the citizens of San Jose and vicinity for their liberal patronage for the last eighteen years during his practice among them. Having again recovered his health, he will continue to practice his profession as before. DR. JOHNSON has practiced Medicine and Surgery in California for nearly twenty-two years, and has had an opportunity to become familiar with the practical treatment of all diseases common to this climate or to the Pacific Coast, and can give satisfaction to all who may require his professional services. Persons residing at a distance can consult DR. JOHNSON by letter, giving, as nearly as possible, the symptoms of the patient, age, sex, temperament and length of time sick. The above duty, on the part of the patient, being correctly performed, the Doctor has no hesitation in saying that he will be able to cure every case that is curable, without a personal interview with the patient. This may be called arrogance, but the assertion is based upon a practical experience of nearly forty years, twelve years of which time was spent in charge of public hospitals.

DR. JOHNSON will devote particular attention to Operative Surgery and the Diseases of Women and Children, including Chronic Diseases of every character. He has, also, had great experience in the treatment of Cancer and all Schirrus diseases, Tumors and Dislocations of long standing, Hydrocele, Veriocele, Hernia, Diseases of the Kidneys and Urinary Organs, Diabetes, Dropsy, etc., etc.

DR. JOHNSON'S surgical operations, since residing on this coast, are too well known to be noticed in this paper; but for the benefit of those who have recently settled in California, he will take the liberty of mentioning a few of the many capital or important operations he has performed: Amputation of the entire lower jaw, for cancer, in San Jose—recovery; amputation of the hip-joint, for gun-shot wound, in San Juan, Monterey County—recovery; amputation twice at the shoulder, for disease of the joint, both in San Jose—recovery; amputation at the knee-joint, for white swelling, in San Jose, with success; setting a dislocated hip-joint of five months' and twenty days' standing, in San Jose, with complete success; adjusting an elbow-joint after it had been dislocated six weeks—patient recovering complete use of arm. DR. JOHNSON has performed the dangerous and complicated operation of trepanning the cranium or skull six times, with success in every case; an excision of ovarian tumor weighing fourteen and three-fourths pounds—operation performed in San Jose, with perfect recovery; amputation of a fibro-cistic tumor, weighing forty-two and one-half pounds, from a woman living near the Almaden mines; three amputations of the female breast, for cancer, two of whom resided in San Jose, the other in Gilroy, Santa Clara County—all recovered; excision of a fibrous tumor, weighing two and one-half ounces, from the throat of a child ten months old—operation performed in San Jose, in the presence of five other physicians, with complete success.

The object of this paper is to inform the public where they may obtain honest and scientific counsel in sickness, and in cases requiring surgical skill.

Among the various vocations of life, there are none involving higher mental endowments, more real responsibilities, and more laborious duties, than the practice of Medicine and Surgery; and yet there is more imposition, dishonesty and ignorance among those claiming to belong to this profession than any other. It is, therefore, with a just appreciation of his mission that DR. JOHNSON has departed somewhat from the usual custom, in his honest desire to do good and alleviate suffering.

T. D. JOHNSON, M. D.

Licentitate of the University of Pennsylvania, Philadelphia, and graduate of the University of Louisville, Ky., formerly Resident Physician of Marine Hospital at Galveston, Texas, Physician at Sacramento Hospital in 1852-3, and for four years County Physician for Santa Clara County, at San Jose. mar8-1y

INFORMATION WANTED

Of John Daly, formerly of Cork, who left that city some two years ago, was last heard of at Fraser River. By writing to Mrs. Mahoney, 36 Cook Street, Cork, he will hear of something to his advantage. His mother died lately.

J. MAHONEY.

WHERE TO BUY.

A Guide to the leading and most reliable business houses in San Francisco, prepared expressly for the readers of THE GUARDIAN.

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Plans and Specifications for churches and private dwellings furnished.
WRIGHT & SANDERS.
418 California Street.

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The undersigned is sole Agent in California for the sale of the above celebrated Bitters. He is prepared to deal with merchants and jobbers on the most reasonable terms.
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The largest stock on the Pacific Coast. Call and examine before purchasing.
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A full assortment of Cutlery, Lamps, Silver-Plated and Britannia ware.
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A complete assortment of Custom-Made Clothing and Furnishing Goods. Clerical Suits always on hand.
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A large assortment of all kinds. Sole agents for the Pacific Coast for the sale of VEUVE XAVIER JOVIN & CIE Kid Gloves.
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Corner Sansome and Bush Streets.

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We would respectfully inform our customers, and the general public that we have leased another floor over our already large store. Our STOCK of RICH, MEDIUM and COMMON BEDROOM, PARLOR & DINING SETS is the Largest and Most Complete on the Pacific Coast, and our prices the lowest in the Market, quality considered.
W. J. HENEY & CO.,
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Our Spring Importation being now complete, we can offer superior inducements to the Trade in LADIES, CHILDREN'S AND MEN'S HOSIERY, VESTS, SHIRTS, SUSPENDERS, TIES, ETC.
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A fine-tuned church organ with fifteen Stops and two Banks of Keys. Apply to
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The Manufacturers of the HALLET, DAVIS & CO'S. PIANO, claim the ability to prove the superiority of their instrument among ALL RIVAL PIANOS, and invite A MOMENT OF ATTENTION from persons contemplating a thoughtful and cautious investment of money in Pianos, to the explicit testimonials from Foreign Masters and the leading Pianists and Organists of the United States, which place the Hallet & Davis Piano above all question of precedence and superiority. Send for Price-List and Catalogue.
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SPECIALIST in the treatment of Rupture, of 697 Broadway, New York, respectfully announces to the residents of San Francisco and vicinity, that he has returned from the East, and may be consulted at his branch office,

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By those desirous of obtaining the benefit of his experience and assistance in the adaptation of his method for the radical cure of Hernia, without regard to the age of the patients, or duration of the affliction.

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The cure is effected by local external application.

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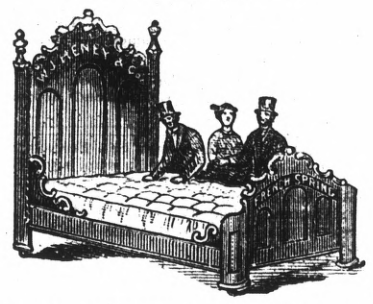

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KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

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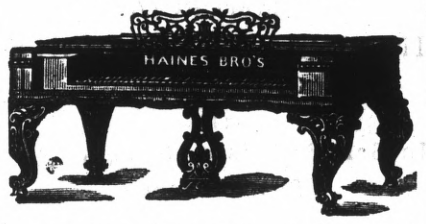

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Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.

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THE undersigned would respectfully inform his friends and acquaintances that he has opened that spacious store, north-west corner of Merchant and Montgomery streets, with a select stock of fine

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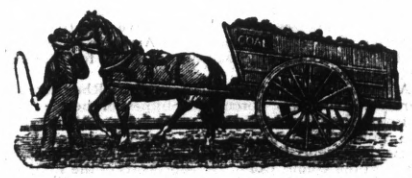

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A complete assortment of
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Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

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N. K. MASTEN, ... Cashier.

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OF SAN FRANCISCO.

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THE HELPING HAND, a purely Vegetable Pain Annihilator, possessing Tonic, Alterative, Sanative, Carminative, Corrective, Sedative and Anodyne properties, skillfully combined in a concentrated form, for internal and external use.

A never failing remedy for Neuralgia, Rheumatism, Paralysis, Lameness, Soreness or Stiffness of the Joints or Muscles, Sprains, Bruises, Wounds, Sores, Indolent Ulcers, Poisonous Bites, Bronchitis, Sore Throat and Diptheria, Headache, Earache, Toothache, Soreness or Sponginess of the Gums, Colic, Derangements of the Liver or Bowels, and all aches and pains. It will also cure Galls, Bruises, Sand Cracks, Stiffness, Founders, Spavin, Sweeny, Sitfast, Callous Lumps, and Maladies in general of the Horse and other Domestic Animals.

Full directions accompanying each bottle.

C. P. R. R.

Commencing Saturday, March 15, 1873, and until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf) —Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Sundays excepted)—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P.M. (Sundays excepted)—Sacramento Steamer (from Broadway Wharf)—Touching at Benicia and Landings on the Sacramento River.

5.15 P. M (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:5c. 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE.—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy .....Arrive	12:30 P M	.....	.....
Pajaro .....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas .....Arrive	3:45 P M	.....	.....
Hollister ....Arrive	2:40 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:05 A M
Salinas	.....	.....	10:00 A M
Castroville	.....	.....	10:40 A M
Pajaro	.....	.....	11:30 A M
Gilroy	.....	.....	1:10 P M
San Jose	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.
J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

Established in 1803.

IMPERIAL FIRE INSURANCE COMPANY

Of London.

CAPITAL, - - - - - - $8,000,000.

Surplus over $2,500,000.

LOSSES paid here in cash, immediately on adjustment, in U. S. GOLD COIN.

FALKNER, BELL & CO.

430 California Street,

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General Agents for the Pacific Coast,

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